

Mr. & Mrs. Matthew
Mezzanotte



Mr. & Mrs. Matthew
Mezzanotte

AN

ANTIDOTE

Againſt

LUST:

OR, A

DISCOURSE

OF

Uncleanneſs,

SHEWING

Its various Kinds,
Great Evil,
The Temptations to it,
And moſt effectual Cure.

By *ROBERT CARR*,
Miniſter of the Church of *England*.

Flee youthful Luſts, 2 Tim. 2. 22.
By means of a Whoriſh Woman a Man is brought to a piece of Bread, Prov. 6. 26.

LONDON,
Printed by *J. Aſtwood* for John Dunton, at the *Raven* in the *Poultrey*. 1690.

32812

TO THE READER.

Courteous Reader,

I *Was considering some time since of* Tertullian's *Discourse* de Pudicitia, *or, of Chastity, though that piece I suppose is lost, and spoken of as tainted with the Error of* Montanus, *against second Marriages; yet I doubt not but that there were many things in it highly useful and expedient, because of the profound Learning of that Father, and the great need of such Treatises in every Age of the Church, but never more than in the present Age, highly debauched with all manner of* Uncleanness, *which seems to have been the* Master-sin that got into the Throne, *and reigned of latter years, not only among the blind superstitious Papists, for their spiritual* Fornication *justly given up by God to these natural* Whoredoms, *but even among Pre-*

testants themselves, to the great scandal not only of our Religion in general, as it is Christian, but even as it hath the name of Reformed; for how can such vile abominations consist with a Reformation? Are not practical Misdemeanors as bad as Errors of Judgment? or rather, is not the worst Heresie that of a wicked Life? and is not a life of Whoredoms and Adulteries, unpardoned, unrepented of, a wicked Life? and are not the lives of many in City and Countrey both peccant in this manner? I suppose the City will scarce wash her hands, and say she is innocent, or that she is clean and pure from this sin; though I should be loth to make any unhandsome reflection upon her, yet if her sins of this kind so prodigiously increase for some years to come, as they have done some years past, it is to be feared she will be superlative in the sin, and carry away the Name of the Mother of Harlots (as Rev. 17. 5.) from spiritual Babylon. And ah! how hath this Abomination spread it self? from City to Countrey, from Town to Villages, that Innocency is scarce any where to be found; and we may as justly as ever any, exclaim, O Tempora! O Mores! O the Iniquity of our times, and the corrupt manners of our People! what suspiria lachrymas, gemitus, doth it call for? an Humiliation for this sin? Blessed be God that

hath raised up such a Prince *as is every way qualified to do his Work, by a single eye to God's Glory, and an active Zeal for the Reformation of sin: Witness his Majesties Letter to the* Lord Bishop of London; *where, after his Majesties Order to the Clergy for Preaching frequently against those particular Sins and Vices which are most prevailing in this Realm,* &c. And whereas there is as yet no sufficient Provision by any Statute-Law for the punishing of Fornication and Adultery, that all Church-Wardens present impartially all those that are guilty of any such Crimes in their several Parishes; and upon such Presentments, we require you to proceed without delay, and upon sufficient Proof to inflict the Ecclesiastical Censures, *&c. So that it is not enough with our most Religious Prince to see our Church rescued from Tyranny and Popery, unless it be also purged from these foul spots and gross scandals: And because I could not hear of any particular piece on this subject, this was the first Motive to me to write, from the need of such Tracts. Another Motive to write, was a compassionate concern for some* particular persons who had fallen this way, *and an earnest desire to help them forward in their Repentance, so necessary a Duty that they are lost and undone for ever without it; and so acceptable, that the*

Angels in Heaven (to whom the filthy Lusts of Men are a great offence and annoyance) *rejoyce over one sinner that repenteth: And he who truly repenteth, by his Repentance is restored to all the Dignities of the Sons of God, which were lost by sin*; *and* Ezek. 18. 22. All his Transgressions that he hath committed, they shall not be mentioned unto him, in his Righteousness that he hath done, he shall live: *So that no mention being made of* his former Iniquities, *his Name shall be had in remembrance with God* (*and with men too it ought by consequence*) as if he had not fallen.

And I hope the World will have so much Charity for me, *as to believe that I make conscience to practise my self what I preach to others*; *and that though I cannot shine among the purest lights, yet*, si fenestratum pectus, *if* my Breast had Windows, that men could see thorough it into my heart, *they would find there, that I take more delight in doing any good for God and the Church of God, than the Worldling doth in that which brings him in his greatest gain, or the Ambitious man in his Honours and Preferments, or the* voluptuous Epicure *in his sensual* Embraces; *and that I differ as much as light and darkness from that Nobleman whom* Luther *speaks of, so wretchedly enslaved to this sin of Whore-*

dom

dain, that he was not ashamed to say, that if he might live for ever, and be carried from one Stews to another, he would desire no other Heaven. *Though I carry not so* great a Figure *in the World as others, yet I may have an heart as full of a pious Zeal to promote Peace and Holiness* (which consists in the Purification of Heart and Life) *and the end of that man will be peace, though he may have but little peace until then, through the envy, hatred,* &c. *and though he see not that Purity and Reformation in the Church, nor a difference between the* clean and the unclean, *yet he is sure to see God in those Mansions above, inhabited only by the pure in heart, which shut out whatsoever defileth or is* unclean.

Here malicious wicked persons may load us with Reproach and Infamy, and represent us amongst the vilest of men, they may throw dirt stoutly, (as the Proverb suggests, (and I have found it true) Calumniare, fortiter & hærebit.) *and it will stick somewhere; and in such a Case, though we ought not to be wholly unconcerned at it, yet neither ought we to be over solicitous about our own good Names, but to do our Master's Work faithfully, and trust in him that he will clear the Integrity of his Servants, and bring forth their Righteousness as the light; or however, if we be not deli-*

vered from the ſcourge of the Tongue in this World, at leaſt in the other World God will wipe away all dirt caſt upon us, and all tears at once.

I had this Teſtimony given me, at my departure from the University, with a Letter of Commendations from that great Examplar of Piety and ſound Learning, Dr. T——n, of Tr. *Coll. in* Cambridge: "To my know-"ledge he hath carried himſelf ſoberly, mo-"deſtly, piouſly, and indeed every way "commendably. *In my Teſtimonials for Holy Orders a little while after,* —— Utpote qui ex ante-actâ vitâ magnam nobis ipſem præbuerit Eccleſiæ & Reipublicæ utilem fore, imo pene & neceſſarium. *The two laſt Miniſters of* Suſſex, *whom I ſerved when a Curate, Mr.* J—— *D^n^. of* Ch. *and Mr.* Bor. *of* Tw. *gave me this Teſtimony under their hands,* May 10. 1689. That Mr. *R. C.* whom we have been acquainted with theſe three Years, is a Perſon exemplary and unblamable in his Life and Converſation, Orthodox in his Faith, *&c. My Conſcience alſo bearing me witneſs in the Holy Ghoſt,* Rom. 9. 1. (*which is as* Mille Teſtes, *a thouſand Witneſſes*) *that as God's Grace hath ever preſerved me from Whoredom and Adultery:* Nor do I know that my Will was ever corrupted to have once deſigned

or

or intended any such thing; *and if I were to dye the next hour, I could not accuse my self of any thing worse, which I speak without any Equivocation; so have I served God in my Ministry, with a* pure Heart, *a good Conscience, and a Faith unfeigned,* 1 Tim. 1. 5. *Do but judge according to Charity, which thinketh no evil, and is not forward to suspect the worst:* Speak with Charity, which casteth a Mantle over others Infirmities; *even as Christ terms the Church his Spouse, the fairest among Women,* Cant. *ch.* 1. *v.* 8. *although she hath many imperfections in her, as Mr.* Ager's *Paraphrase on it; This, says he, is contrary to the practice of the World, who if they see a Man that professeth Religion to be filled with many excellent Virtues that be worthy of praise, yet if they can* (with their curious eyes) *but see any imperfection in him, they quickly set him upon the Stage,* &c. *They are willing to behold his* stains and blemishes, *and to cover him with infamy and reproach, but they bury all things that are comely in him in the* grave of Oblivion. *I begg of the Reader so much candour and ingenuity as to receive this Discourse* (chiefly rational and argumentative) *with the same honest mind with which it was intended; that God would bless it to the* great end of doing good, *and make it effectual for turning many souls un-*

to righteouſneſs that now lye wallowing in the mire of all Filth and Uncleanneſs; *and that thoſe who have been more lately waſhed clean in Baptiſm, and through their tender years yet are undefiled, may* flee youthful Luſts, *and eſcape the pollutions which are in the World, and be preſerved pure and blameleſs for that inheritance which is incorruptible, undefiled, reſerved in Heaven for them, is the hearty Prayer of*

Theirs, Thine, and
the Churches Servant,

R. C.

A

Diſcourſe of Uncleanneſs.

COL. III. 5.

Mortifie therefore your Members which are upon the earth; Fornication, Uncleanneſs, *inordinate Affection, evil Concupiſcence, and Covetouſneſs, which is Idolatry.*

THIS Chapter begins with an Exhortation to heavenly-mindedneſs, that the generous ſpirit of a Chriſtian may be elevated beyond thoſe terrene and ſublunary enjoyments and objects of ſenſe, to the inviſible things of Faith: *v.* 1. *Seek thoſe things which are above*; proſecute them with might and main, uſe all diligence by the moſt earneſt and ſerious endeavours for the attainment of thoſe things

things, as St. *Paul* hath it, *Phil.* 3. 12. following after, if that I may apprehend, *&c.* or lay hold on eternal Life, and pressing forward for the prize of our Calling in Christ Jesus, τῆς ἄνω κλήσεως, our calling from above, or our heavenly calling of God in Christ Jesus, *v.* 13. In the 2*d. v.* positively, *Set your Affections on the things above*, the things of the other World, those better things that you look for hereafter, according to the exceeding great and precious Promises that God hath made you in his Son. Negatively, and not on the things on Earth, the base and mean Objects, the poor pittiful things here below, as not worthy of your affections, of your cares, and your thoughts, according to the original, φρονεῖτε, which signifies primarily the application of our minds, our reason and understanding, *sursum sapere*, (as in the Latine) to be wise for the things above, and not the things on earth.

The Reasons enforcing this Exhortation, are drawn, *First*, From their spiritual Resurrection in conformity with Christ; *If ye be risen with Christ*, v. 1. or have felt the power of his Resurrection, as *Phil.* 3. 10. or as *Eph.* 1. 19, 20. the working of his mighty power which he wrought in Christ when he raised him from the dead; if this power hath quickned you, raised you from

sin,

ſin, if this heavenly life and diſpoſition be in you, then let the ſame appear by your heavenly-mindedneſs.

2d. *Argument*, From Chriſt's reſidence in Heaven in his ſtate of Exaltation, where Chriſt alſo ſitteth on the right hand of God, *v.* 1. in the lat. part. Is Chriſt our Head in Heaven, and ſhall we the Members be groveling here on earth? ſhould we not rather by our heavenly minds and affections aſcend up thither, whither Chriſt is gone before to prepare a place, and ſitteth to keep poſſeſſion for us?

3d. *Arg.* Becauſe ἀπεθάνετε, ye are dead from theſe things below, in the 3d. *v.* by a death unto ſin, as in our Baptiſm, renouncing and diſowning the World, the Fleſh, and the Devil, to live no longer according to the courſe of this World, the Luſts of the Fleſh, or the Works of the Devil, inconſiſtent with the Chriſtian Profeſſion and Practice.

4th. *Arg.* From their expectation of a glorious life hereafter, at Chriſt's ſecond coming, *v.* 4. For when *Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory*; that therefore we ſhould have our Converſation in Heaven, from whence we look for that *bleſſed Hope, and the glorious appearing of the great God,*

and

and our Saviour Jesus Christ, Tit. 2. 13.

The Apostle having enforced the positiv part, or his Exhortation to heavenly-mind edness with these Arguments, falls upo a farther prosecution of the Negative; *S not your Affections on things on earth*; gi ing the *Colossians*, and us with them, a d rection how to carry our selves toward them, even in a Mortification of our Mem bers which are upon earth, Fornication, & that is, of our earthly and sensual Affection

Mortificare, or to Mortifie in English, as much as *mortuum facere*, to make dea cause to dye, or put to death; when a plied to sin, it is a figurative Speech take from things which have life, and (probab enough) from the Sacrifices under the Law which were kill'd and slain by the Priest, b fore they were offered upon the Altar; a swerably to which we must kill the old ma of sin, before we can become a Sacrifice a ceptable to God by Jesus Christ.

Killing the Old man, or the *first Adam* as 1 *Cor.* 15. 45. Not in respect of t Substance, but the Quality, the evil Disp sitions, the corrupt Nature descended a conveighed to us from *Adams* sin and f from God, and the Holiness of his fi estate.

Crucifying the flesh we read of, and *C cifyi*

cified to the World; an Alluſion to Chriſts death upon the Croſs, a painfull and tormenting death, and ſo is Death commonly attended with pain, the pains of Death at the laſt hour, and the preceding hours, and ſometimes days, which makes Nature look upon Death with a great deal of horrour and reluctancy. And thus corrupt Nature looks upon mortifying the fleſhly luſts as a ſore evil; it puts the fleſh to a great deal of pain and miſery; it afflicts the Body in denying it ſatisfaction, croſſing it in its ſinful deſires, its evil luſtings, and therefore it is compared in Scripture to the plucking out a right Eye, to the cutting off a right Hand, or a right Foot, and caſting it from one; ſo difficult is it for a man to deny himſelf herein, in the Mortification of his darling Luſt.

This, to *mortifie your members*, &c. (ſaith one of the Fathers,) is the hardeſt Text in the whole Bible, and the hardeſt Duty in Chriſtianity that we can go about. Mortification of ſin is the giving a deadly wound to ſin, to the reigning and commanding power of ſin, which is the Life of ſin; ſubduing the Corruption and wickedneſs of our Natures, the evil Inclinations and diſpoſitions of man in his ſaln ſinful ſtate, ſo

that

that the heart is cleanſed and purged from the love of ſin; ſin diſabled from lording it, and having the dominion over us; every unruly Luſt overmaſtered and brought under. This is Mortification, or the giving a deadly wound to ſin, even as a man is ſaid to be a dead man when he is mortally wounded, or when he is inwardly decayed as to his vital parts, or the breaking ſome principal Vein in the Body, albeit in ſome ſuch caſes they have ſome remainder of life, and that may continue ſometimes years after; or as when the main Body of an Army is routed and beaten out of field, or dead upon the place, though there may be ſome ſtriving and ſtrugling, or faint reſiſtance from the remainder, yet it doth not hinder them from the Victory: Even ſo it is here, when the main Body of ſin is ſubdued and beaten out of the Heart of a Chriſtian, though there be ſome *Reliquiæ* or remainders of corruption, yet ſin is mortified; for this mortifying work is not perfect here, it doth not root out ſin and diſpoſſeſs it wholly, that we ſhould have no ſin at all left in us, or ſin no more and be pure from ſin after Mortification. For the moſt righteous man upon the face of the Earth hath the ſeed of ſin, the root of evil in him, Fleſh as well as Spirit, a

Hear

Heart *deceitfull* and *desperately wicked*, considered naturally in and of it self, as well as a *new heart* and a *new spirit* formed in Christ Jesus: And therefore this regenerate part hath need to be still mortified, left otherwise it break out into those evils and abominations which we read of, in *Lot's* Drunkenness and Incest, *Jacob's* deceitful dealing with *Laban*, *David's* Murther and Adultery, *Solomon's* Idolatry and Carnality, *Jonah's* great Impatience and Murmuring against God, and self-justifying in his so doing; *Peter's* denyal of his Master with Cursing and Swearing too, St. *Mark* 14. 71. Which are sad evidences of the frailty of our Nature, and the abiding of sin after sanctification, as *Rom.* 7. largely proves our indwelling sin to be soliciting, and tempting, and stirring to evil; and we have need of continued Influences of the Spirit to carry on this work of Mortification continually; it is not to be only for a time, by fits and starts, but when we have mastered sin, and conquered its temptation at present, it will renew its strength, and return upon you again; like that Monster, *Hydra's* head, it will repullulate, and find you work for repeating your assaults, and reiterating your mortifying blows; like a conquered Nation, which will be labouring still to recover

cover its former power and soveraignty; and must be continually kept under with standing Garrisons; so sin will be restless, and striving still for the mastery, taking all occasions to foil us if we do not hold up a constant work, killing sin when it is reviving, nipping it when in the bud, least it sprout and grow up again, and bring forth its corrupt fruit: But more of this in the Use for Trial of our Mortification.

Having shown what Mortification is, we come next to shew what is meant by Members, *Piscator* says of the Apostle, *Cupiditates vocat membra*; and Mr. *Leigh* in his Annotations much the same, Lusts, some of which he nameth afterwards. Dr. *Hammond* understands it of our inordinate Affections. Dr. *Preston* says by Members is meant Sin, or any foul Affection, or desire of the Heart, when our Affections fix or settle upon an unlawful Object, as another Man's Possessions, another Man's Wife, or any acts of Uncleanness, as those out of married estate are all unclean; any Heathenish or Popish Antichristian Honour and Preferments.

Or when the Heart is set upon lawful things in an undue measure, an immoderate distrustful care of his worldly concerns which otherwise were lawful, and must be

care

cared for with Faith and Sobriety: A Man may take some kind of Pleasure, and use some sports, Hunting, Fishing, Hawking, Bowling, for his Recreation, while he hath the command over his Affections, but if he be captivated, and his heart brought under the power of any, as 1 *Cor.* 6. 12. to love the World, to love his lawful Comforts or his Child excessively; if his love to any Creature eclipse his Love to God, and draw away his Heart from Religion, and deaden his joys and delights in God and Duty, or be so predominant, that a man cannot resign up that Creature, that Comfort to God, to bear the loss of it, it becomes sin, and defiles the Man.

Our Lusts and corrupt Affections are called Members, because, 1. The whole Corruption of Man's Nature is compared to a Mans Body, and called the *body of Sin*, *Rom.* 6. 6. and the *body of Death*; the latter not only because it was so grievous to the Apostle, (as that lamentable Exclamation noteth, *O wretched Man that I am, who shall deliver me from the body of this death*, Rom. 7. 24.) that it was as death is to a natural Man, or worse than death to him; but a body of death in that sense, as we are dead in trespasses and sins, being the cursed fruit and effect of spiritual death, the remainder

mainder of that death, and called a body because of its quantity, there being a mass, an heap of Corruption even in the Saints, though it be overpowred by God's Grace, and hindered from breaking forth in their Lives in that measure as it doth in the Unregenerate. Now every foul Affection is as a Member of this Body, every unmortified Lust a limb in this old man of sin.

2. Lusts are called Members, because they do work in our Members, *Jam.* 4. 1. *Whence come wars and fightings among you? come they not hence, even of your lusts which war in your members?* and *Rom.* 7. 23. *I see a Law* (sin likened to a Law, as claiming Obedience to be due to it, all Mankind being fallen under the Dominion of sin) *in my members*, this Law, this *Imperium*, acting and stirring in my Members, and warring against the Law of my mind, or the Law of God in my mind, and bringing me into Captivity to the Law of sin which is in my Members. Sin doth as it were reside and dwell in our Members, according to the import of these words; sin which is in my members, as inhabiting there, as well in the Body as in the Soul: And though the Body doth not always sin actually, yet it is never pure from sin, but hath an habit of sin in wicked men, the corruption of the

Soul

Soul having overspread the whole Man; but the principal sense that I insist on, is that wherein the Members serve for the acting of sin, and so they are called *weapons of Unrighteousness*, (or as the common Translation hath it) Instruments, fit Tools for to work and do the deed, when once sin is inwardly conceived in the Soul, and hath made its motion for the consent of the Will, and gained the point; *Voluntas domina Membrorum*, the Will is the Commandress of the Members, which are as Servants ready to do their Mistresses pleasure in the execution of sin: you know Lust works in the eye gazing upon Beauty, in the ear hearkning to lascivious Discourse, in the hand by a wanton Dalliance, and in the Palate delighted in the tasting of dainty Meats and Drinks; so that in a secondary sense it may be understood of these to be mortified, keeping the Body under by Fasting and Abstinence.

3. Our Lusts are called Members, because they are as dear unto a carnally-minded man, and as well-beloved as his Members, and therefore in Scripture our Lusts are called a *right-hand* and a *right-eye*, that is, they stick as close to the Heart and Affections, and it is as hard to deny these to part with a beloved Lust, as to part with one

of

of our dearest Members. I have read of one who having sore Eyes, (it might have been better for Temperance if he had had a sore throat) and being told he must leave off his Drunkenness, else he must loose his eye-sight, said, *Farewell then sweet Eyes*; so dear was that Lust to him, that he would keep it with the loss not of one, but even of both his Eyes. And I have heard of a greater Person who (having had a fit of the Apoplexy, and being much addicted to Women) was told, if he did not leave off that ill-course, it would shorten his Life; yet his *Peccatum in deliciis*, his sweet Morsel, or as the Psalmist calls it, *Psal.* 18. 23. his own iniquity would not be denied, and proved eventually true of his untimely end. Though Life is sweet, yet you see a Lust is sweeter, so that Life, and Honour, and Conscience, and Heaven, even all must go for a beloved Lust.

They are not only called Members, but Members which are upon Earth. *First*, Because they are exercised upon earthly things as Riches and Treasures, which are as were fetched out of the Earth, as our Golden Silver Mines, *&c.* afford us our Money, and other choice Jewels, must not be referred to Air, Fire, Water, but Earth as the Element to which they belong, and

int

into which they will be dissolved, into a more pure and refined Dust; or the delicious fruits of the Earth, which serve for Meat and Drink, and are abused to Gluttony and Drunkenness; even the Bodies of Men and Beasts are Earth in their Original, and in the Funeral Service we say elegantly, *Earth to Earth, Dust to Dust*; so that the pleasure which the Glutton hath from his Meat, and the Unclean Person from his Lusts, are but earthly pleasures.

Secondly, Our Lusts and evil Affections are called Members upon Earth, because they continue with us during our natural abode upon Earth. We here are in a corruptible State, and so we gather foil and defilement by conversing with an evil World; and the flesh will be lusting in us, and enticing us to sin until we come to Heaven and that blessed State there, more spiritual and refined from the Dreggs of Earth, and the impurities of the Flesh.

Having handled in general the Doctrine of Mortification of Lusts, I now come to particulars.

Fornication comes in the first place to be considered; sometimes it is used more largely for actual Uncleanness, as 1 *Cor.* 5. 1. the Incestuous *Corinthians* act in marrying his Fathers Wife, called Fornication; and

this

this sense seemeth to be the more comm
sense of the Word in Scriptures, as in *Ac*
15. 19. 1 *Cor.* 10. 8. yet in 1 *Cor.* 6.
Neither fornicators, nor adulterers, nor effe
minate, nor abusers of themselves with man
kind; where the other sorts of Uncleanne
natural or unnatural are reckoned up, (
but Bestiality) which makes for the othe
sense of the word Fornication, that of Whore
dom, which is committed between two sin
gle unmarried Persons, and in that it differ
from Adultery, because it is not against an
Marriage-Covenant, and so hath no Perjur
of that kind, and because the Married hav
the Remedy against Uncleanness, and con
sequently the better may and ought to be sa
tisfied therewith, yet the place before men
tioned, 1 *Cor.* 6. 9. assures us no Fornicato
shall enter into the Kingdom of Heaven
not excluding Repentance, here as in othe
sins there remaining some place for Re
pentance; and because we do not find in th
Law of God the Punishment of Whore
dom to be absolutely Death as in case o
Adultery.

This Fornication must be Mortified i
those that have done thus wickedly, th
they do so no more, and sin not for th
time to come as heretofore; but work ou
of their Hearts the love of the sin, and ceas
th

the practice of it, until they have got the victory to relapse no more into it, and loath themselves for their former Abominations, bewailing that ever they were so foully spotted with the Flesh. But the best way is to mortifie or subdue the temptations to it, so as never to sin the sin. None that carry Flesh and Blood about them, should think it strange to be tempted to it, that of the Apostle being true herein, that no temptation hath happened to them but what is common to men, incident to humane nature, to good as well as bad; even the best have found themselves tempted, (and probable enough,) very strongly tempted by their youthful Lusts; they are a sore temptation, if not the greatest in our whole Lives, and there is as much difficulty in conquering these unruly Lusts, as in breaking young headstrong Horses, and taming of wild Beasts, or the like; and a great part of peoples religion must be placed in it, and they must be very careful however they fall by lesser guilt and the corruption of their hearts, to keep off from this greater guilt, this deadly or damning sin, as Fornication is named in our *Letany*; and I am perswaded God doth not give men up to this sin, until they have provoked him very

much by long neglect of holy duties, (and then no wonder if evil prevail, and corrupt so many, when there is little or no good to withstand it; if they have little or no grace to overcome the temptation, where the means of Grace are neglected or used very little, and but in a very careless negligent manner;) or by much inward filthiness of long continuance, or great wantonness, for *nemo repente fuit turpissimus*. And if thou beest one who hast long indulged thy self in these, thou art prepared for further Guilt, there is but a step between thee and this sin; and therefore tremble in a sense of thy Guilt, and danger of more; but yet better these than the sin it self, or the actual uncleanness; *vastantia conscientiam*, that lay waste and make havock of a good Conscience, or great gashes and wounds in the Conscience, and sink men into destruction, and commonly, ordinarily hold them fast in it, as *Prov.* 2. 18, 19. spoken of a naught Woman: *For her House inclineth unto death, and her paths unto the dead: None that go unto her return again, neither take they hold of the paths of Life*; which is true in a proverbial sense, (*Proverbs* being sayings of common observation, and so true by common experience, as it is here,) That the

wh

who go on thus far never return to God again, and usually perish, though not ever without exception. Consider of this, for prevention of sin now in time, least thou be forced to consider of it afterwards, to despair for sin. A word spoken in due season, and received, how good is it! The next word is *Uncleanness*, ἀκαθαρσίαν, which doth comprehend all sorts of actual sins of this kind, those against the *7th.* Commandment, and the internal Lusts against the *10th.* Commandment, *Thou shalt not covet thy Neighbours wife*, where in the Septuagint it is οὐκ ἐπιθυμήσεις, thou shalt not have any lustful desire after her. What ever is impure and unchast, inward or outward, natural or unnatural Lusts, this word being of a large signification reacheth them all, though here it chiefly and more especially respects the outward acts, there being conjoyned in the same verse, other words that signifie Lust within us, as inordinate affection, and evil concupiscence do. I spoke already somewhat to the natural acts of Lust, under the consideration of the former word, I shall speak now to other unnatural acts of Lust, that of people corrupting themselves, and sinning against their own bodies. Ah how far hath

this abominotion spread it self! how ma-
ny have committed folly in this sort! Ah
this single Fornication (as some call it,)
how soon have some began to practise it
out of a wantonness and lasciviousness to
taste of pleasure before its time! other
some from their Parents fault and negli-
gence, staying their Children for a good
Match so long, until their patience is ti-
red out. And thus they (who might
and like enough would have been satisfied
with the true and proper remedy against
Lust, and with the lawful means) fall to
unlawful, when they see their Parents
provide no Portion for them, and take
no care to dispose of them. Lust will nev-
ver be shut up in the heart, it will break
out; this fire will have a vent some way
or other. If you find your Childrens in-
clinations strong to Marriage, the temper
and constitution of their Bodies requiring
it, their corruption stirring, and tempta-
tions powerful, and their age competent
deny them not Marriage. And if the
Match be not altogether so desireable
to this world, and so well as you could
wish, yet all things considered it may be
best, least they should do worse, and take
such a liberty in this kind before Marriage
as should either make them unfit for Ma-
riage

riage, or at least both Soul and Body rue it afterwards, and find the sad and mischievous effects of it on themselves and their Children. But because this sin may be involuntary, not only after one for some time hath given himself to it, to be given up thereto by God, as *Rev.* 22. 11. *Him that is filthy, let him be filthy still*; but possibly (though very rarely,) it may be involuntary in the first rise and occasion of it, coming upon a more innocently minded person, in a manner secret and undiscernable by him, but then it is sent as a punishment (perhaps) for some guilt upon the Family, a just God visiting the sins of the Parents, (especially if they have been addicted to this vice) upon their Children; or for some other more known and wilful sin, which they overlook and say nothing unto, though it be highly displeasing unto God, and provoke him to make them vile in this manner. But from what cause soever it proceed, Parents must be very careful to prevent it, or check it betimes: And because the Devil is most busie with such when they are solitary, most violent in his assaults to excite their Corruptions, and set them a-work on this wickedness, it is not so safe to suffer them in private, or trust them to be much alone,

especially these that know how to do evil.

There are other sorts of actual Uncleanness, as by Incestuous mixtures and Marriages, forbidden, as coming within the degrees of Consanguinity and nearness of Relation by the Fathers or the Mother side, as *Lots* two Daughters. *Gen.* 19. 32. who said, *there was not a Man in the Earth to come in unto them after the manner of all the Earth*, and so they made their Father drink Wine, and lay with him when the Wine had overcome him. *Judah* and *Thamar* his daughter by Marriage, or Sons Wife. *Ammons* incest with *Tamar* his own Sister by Father. I could mention that whole Nation among the Heathens stood guilty, the *Persians* of lying with their own Mothers the *Macedonians and Ægyptians* Marrying their own Sisters; and this done even at *Athens* it self, the Queen or Mistress of all *Greece* for Civility and Learning: their Histories were full of them, their Plays and Tragedies which they frequented every day, and respected with great applause represented them as lawful and commendable. Some that are more curious than sober in Religion, are very inquisitive who was *Cains* Wife. Suppose we that *Adam* had Daughters, (though their

Name

Names be not mentioned in Scripture,) as well as Sons, God could diſpenſe with the Marriage of his own Siſter, at that time when there were no other Virgins in the world, even as under the *Jewiſh* Law, he did diſpenſe with the Brothers going in unto his Brothers wife, to raiſe up ſeed unto his Brother; but that would be no example for others to follow when the world was peopled.

Beſides theſe, we read of other unnatural Luſts, for Luſt is ſo wild a paſſion, that it flies out into all manner of Extravagancies; you read in *Gen.* 19. That two Angels came to *Sodom* at Even in the likeneſs of men, and *Lot* entertained them for his Gueſts, but before they lay down, *the men of the City compaſſed the Houſe round, both old and young, all the people from every Quarter*, and demanded of *Lot* to *bring the men out to them, that they might know them*: even as you read in Rom. 1. 26, 27. *God gave them up, even the Heathens, unto vile affections, for even the Women did change the natural uſe into that which is againſt nature; and likewiſe alſo the men leaving the natural uſe of the Woman, burned in their Luſt one towards another, men with men working that which is unſeemly*: and you find, 1 *Kings* 15. 12. *Aſa took away the Sodo-*

mites *out of the Land*: in 2 *Kings*, you read of the Houſes of the *Sodomites*, (ſo great an abomination) by the Houſe of the Lord where the Women wove hangings for the Grove: Which Houſes good King *Joſiah* in his general Reformation, brake down.

Socrates (as *Tertullian*, Apol. c. 46. p. 36.) the great Glory of the Heathen world, (for the improvement of his natural Reaſon in Religion,) was condemned at *Athens*, amongſt other things for Sodomy and the corrupting of Youth. The Hiſtory of the Reformation tells us, upon inquiry into the corruptions of Religious Houſes, Monaſteries, Abbies, *&c.* many were found guilty of this ſort of wickedneſs: and we are told, in *Sicily*, where the burning Mountain is, that at ſome times, of late years eſpecially, it hath overrun Towns and Cities, with a torrent of fiery ſulphurous matter, that their Sin as well as their Puniſhment is that of *Sodom*, and that common among them, as Mr. *Vincent* of the three Burnings. *Grotius de Relig. Chr.* l. 2. tells us, *Apud Sinenſes & Gentes alias pro licito eſt.* In the 18. of *Leviticus*, 22. 23. you read, *Thou ſhalt not lye with Mankind as with Womankind, neither ſhalt thou lye with any Beaſt to defile thy ſelf therewith*

it is abomination. Which shows how desperately wicked the heart is in this kind, that it hath all uncleanness in it, as it is said to work all, or all manner of uncleanness with greediness, *Eph.* 4. 19. and so you find our blessed Saviour assuring us, *Mark* 7. 21. that not only *evil thoughts*, but *Fornications*, in the plural number, as if it were all kinds of Lusts, or at least several kinds of actual uncleannesses come from within, out of the hearts of men, proceeding thence: And indeed when men are so prodigiously lustful, they will lose all command over their affections, and not stick at any Lusts, that they are urged to with violence of temptation; neither at Ravishments of Virgins, nor Bestiality it self, which History affords some instances of; and they may be perhaps forsaken in such manner, for setting their affections too much upon such Creatures, as the cause of some: other some for their vileness in their vile Lusts, or abominable wickednesses, or sinful curiosity to try and experiment all sorts of Lust. I have read as if this sin among the *Moors* in *Africa* was oftner committed, and of one or two Relations (which carry some Credibility in them,) of those who in the acting of this strange kind of Lust,

or this wild-fire, have been punished with extraordinary Judgments.

R. B. in his *Wonderful Prodigies of Gods Judgments*, citing it out of the Adventures of Mr. *T. S.* an *English* Merchant, taken Prisoner by the *Turkish* Pirates, and carried into the Inland Countreys of *Africa*, we find this wonderful Relation. That near *Tezrim*, this Gentleman saw the perfect Stature of a Man, b-g-g his Ass, which was so lively, that at a little distance he thought it to be real, but when he came near, he saw that they were of perfect Stone: Upon enquiry, he was informed that this was never made by man, but that some person formerly had been turned into that Image with the Ass, in the very moment of the Act, by the mighty power of God, the fleshly substance of the man being changed into firm Stone, as an eternal reproach to Mankind. Upon farther search, he found the Stone to represent, not only the perfect shape, but also the colour of every part of the man and the Beast, with the Sinews, Veins, Eyes, Mouths, in such a lively manner, that he was convinced of the truth of it, and was told, that some who had laboured to carry from thence that Monument of mans shameful Lust, either their persons

or their Cattel were ſtruck dead upon the place in the attempt, it being neceſſary the *Moors* ſhould have ſuch ſignal teſtimonies of Gods diſpleaſure before their Eyes, becauſe of their proneneſs to ſuch filthy actions. He mentions another in *p.* 179. Printed under the name of Sir *Kenm. Digby.*

Next come *inordinate Affection*, and *evil Concupiſcence* to be conſidered, which reſpect the luſts of men as they are internal, though they never break forth into acts of naughtineſs. Some conceive *πάθος* to be a general unlimited word, that reacheth unto all particular ſinful affections, deſires and inclinations of the heart, all ſuch as are diſorderly, againſt the dictates of right Reaſon, or the Word of God.

The word indeed may comprehend any violent ſtrong paſſion; but ſo it is beſides my diſcourſe: I ſhall take it in the other ſence, for the paſſion of Love or Luſt; for it is ſpoken of here in an ill ſenſe, as that which is to be mortified, as *Ammons* paſſion, the fury of which paſſion preyed upon his vital Spirits, ſo that he waxed lean from day to day. When a mans paſſion is ſo mighty ſtrong towards any Creature, and ungovernable, it argues that our love to God is weak. For when our affection is carried out after him, it will be predominant,

minant, and take off our inordinate excessive affection to the Creature, so that it shall not continue long uncontroulable. Else the word may signifie such an habit of corrupt affection, as is in those who are given over to lasciviousness; such a lustful disposition as is affected upon almost every occasion or temptation; and hence *Pathici vocantur molles & effeminati*, (says *Pareus* upon the place) *quales fuere Sardanapalus & Heliogabalus:* Such as are weak this way, as King *Charles* the Second in respect of Women: Of which Prince, saith an eminent Writer, *our greatest kindness to him will be to forget him*, unless God cause us to remember him, and his sins of this sort by some remarkable Judgment; as the sins of *Manasseh* were remembred afterwards in the days of good King *Josiah*. Our way to mortifie this affection, will be to beg the Holy Spirit to cleanse our hearts, and to expell the evil habit, and to possess and dwell in our hearts, that so corrupt affections may not stir; and to set our affections upon the right Object, even Almighty God, and then they will be fixed, and like the House that was founded upon a Rock, stand firm, and not be moved or shaken with temptations, which argues great lightness and uncon-

unconſtancy, to be taken with every fair Object, and ſet on fire with every ſpark of temptation.

Next comes ἐπθυμίαν κακήν, evil *Concupiſcence* to be conſidered, taken ſometimes for Original ſin and the corruption of our natures, our inherent Luſts, as *Rom.* 7. and the 7th. τὴν τε γὰρ ἐπθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν, οὐκ ἐπθυμήσεις; *I had not known Luſt, unleſs the Law had ſaid, Thou ſhalt not covet*; coveting there in the 10th. Commandment, comprehending all thoſe irregular Appetites and evil Deſires which proceed from that Luſt within, which is ſet as the Fountain of Iniquity, eſpecially of uncleanneſs; and ſo in St. *James*, *ch.* 1. 14. the word is tranſlated *Luſt* there, and Concupiſcence, according to the original of the word; being a Latin word, ſignifies more eſpecially *Conjunctionis appetitus*, a deſire to be together, or a deſire after carnal copulation; and in this latter ſence, ſhall I uſe the word for the Luſt of uncleanneſs, the internal corruption of this ſort. The Original Impurity of our hearts, or naughtineſs that is in them naturally, that gives birth and being to evil motions, and is as the Mother-ſin to them, the Luſt which conceiveth them when tempting objects preſent themſelves,

or upon the reading or hearing of any lascivious speeches, or in the heat of Summer, or upon sundry other occasions, and sometimes they are suggestions of Satan. These are of two sorts, either filthy Thoughts and Imaginations concerning uncleanness, in the Acts of it, or the Circumstances; or those things which have any concern therein, or relation to them, whatever may stir up Lust in us: these must be mortified, we must reject them at the first motion, cast them out as soon as Satan casts them in, turn away from those objects which present these corrupting fancies to us; take off our thoughts, and fix them upon somewhat else, fall into discourse when you have company with you, and divert your self some way or other to chase away these Imps of the unclean Spirit; or if you are alone, with some place of Scripture, or with a Prayer in this time of Temptation, if they be very urgent and powerful, and pressing upon you, for then Satan, he is in them, working and setting them home.

Next come actual Desires or Lusts, not only after Whoredom or Adultery, but all lascivious touches, or the company of such persons, or after their wanton Wit, or any of those things which afford entertainment

tainment to the Lusts of men. I distinguish these latter, evil Desires (as arising from the will,) from evil thoughts belonging to the mind, a thinking faculty. To mortifie these desires, First, By a contrary desire and endeavour to serve God with a pure heart here, and with the pure in heart to see God and enjoy him for ever hereafter: if this desire were but strong and vehement, if this desire were but rooted and settled in the heart, and that betimes, or indeed if the heart were but seasoned with grace, it would work out unchast desires, or bring them under in subjection of the flesh to the Spirit.

Next, when the heart is purged, to desire Spiritual things above the pleasures of sin; refer it to God, desire of God to choose for thee a single or a Married life, as shall be foreseen in his Wisdom, to be most for his Glory and thine Eternal Salvation: this should be every ones desire that hath the gift of Continency; if you have not that gift, and cannot attain it, you must desire after Marriage, to quench the burning and flaming of Lust inwardly, though it never come to action; and thou must beg of God that blessing, pleading before him, that thou dost not desire Marriage for any false ends, of Riches, Honours, or

to Indulge thy Luſt and Brutiſh Senſuality, but as 1 *Cor.* 7. 2. a Remedy againſt *Fornication*, to ſubdue thy Luſts, and keep thee from any ſinful effects of them, that thou mayſt ſerve God with a more pure Heart, and that 'tis for the Salvation of thy Soul (which thou feareſt is endangered by thy Luſts) that thou deſireſt it, or for the begetting of Children to be brought up in the fear of the Lord; and ſeriouſly promiſe or reſolve with Gods Aſſiſtance, upon the Religious Education of thy Children, which God ſhall give thee in a married Eſtate; and then thou haſt reaſon to hope God will give thee thy Requeſt; and pray for ſuch an one as may be an help to thee Heavenwards, begging of God in the mean time Repentance for thy paſt Sins, and Grace to preſerve thee for the time to come. As for thoſe that are Married, their deſires muſt be towards their Husband, as *Gen.* 3. 16. and the Husbands towards his Wife, and be confined within the Bonds of Matrimony.

But if theſe evil Motions and Suggeſtions of the Mind, and of the will, be not rejected and mortifyed, they will be entertained with Complacency and Delight, they will be hugg'd and cheriſhed as the darlings and the dearly beloved, the ſweet and de-

licious

licious danties of the Soul, and ſo corrupt the Heart and Affections: there will be a pleaſing our ſelves too in the Fancy of luſt, a good liking, and a friendlineſs unto it; and as *he whoſe delight is in the Law of the Lord, in his Law* is ſaid to *Meditate Day and Night*, Pſal. 1. 2. ſo on the ſame account of our delight in theſe things, they will be our Meditation Day and Night: When Sleep departeth from us in the Night, and our reſt faileth us, this will inſinuate it ſelf into our Minds, and fill up our thoughts, and perhaps our former Sins return upon us with a contemplative uncleanneſs, and we fetch over our old Sins, with all the pleaſure that was enjoyed in them, chewing upon the ſweetneſs of thoſe Sins (as *Aholibah*, *Ezek.* 23. 19, calling *to remembrance the days of her Youth*, and *v.* 21. the *lewdneſs of thy Youth*, is ſaid to have multiplyed her Whoredoms by ſo doing,) inſtead of a Serious and Penitent reflection on them, with great regret and grief of mind, and loathing our ſelves for all our Abominations. Thus to repeat our Sins, muſt needs be an hainous Provocation, bring a double guilt upon us, and put us farther from Repentance than before, if not bind up the puniſhment of thoſe Sins upon us, and Seal them under Impeni-

tency,

tency, unto the Judgment of the grea
Day.

Our love then, which we naturally bea
our lusts, must be turned into hatred, an
Sin must be bitter for sweet, with as muc
or more bitterness than ever we delighte
in it; such a remorse for this sweet Morse
as estrangeth our Affections from our ow
Iniquity, argueth indeed that we have
gained the point in Mortification. But
because there is a further step in this evi
Concupiscence, as the Original, sending out
its evil Motions, and then the Compla-
cency or Delight when it once becomes ha-
bitual, and evil thoughts, and unchast de-
sires, to settle and lodge in the Soul, and
make their Abode in it, as they will, if they
find such a welcom and Entertainment in
the Soul, and if the Affections be carryed
out after them; then the will is not like
to hold out long against the outward
Arts of Sin, when it shall have let in such
a Multitude of Enemies, and such an Army
of lusts have got possession, laying close
Siege to the Will, and almost continu-
ally Assaulting and Importuning it to Sur-
render, and give up its consent; natu-
rally to be sure it will yield, and the Fil-
thiness within abounding, grieves the Holy
Spirit, and provokes him to withdraw his

Super-

Supernatural Strength, and leave it deſtitute; and when Sin and Satan have beaten a Chriſtian out of this Poſt, and overcome the Will, which is as the walls to a City, the Strength and Fortification of it, and its Defence, then the day is its own; when the walls are won, the City is taken, ſo when the Conſent of the Will is come over to Sin, but a ſtep from the Will to the Deed, a quick and an eaſie paſſage then for to work out Uncleanneſs, and to fulfill the Luſts of the Fleſh. For though the Spirit Luſteth againſt the Fleſh, and ſo may diſappoint it for once or twice in the ſudden motions of the Will for conſent, as by ſtirring in the Conſcience, and awaking it at the Inſtant when it would have Sinn'd, or by denying it opportunity, or by preſenting ſome unexpected Let or Remora in the way of Sin, yet if the Will remain deliberately in its choice, evil inclination and Diſpoſition to Sin, if it can have a fit opportunity; opportunity will not ever be wanting, nor a Will to Sin, when Temptation and Opportunity ſerve; and when once Mens Luſts break forth, they are Fruitful, and Multiply to the working all Uncleanneſs with greedineſs, ſo that unleſs we mortify our inward Corruption, and keep the Heart right, or bent

of

of the Will against Sin, we lose all: *Hic labor hoc opus*, here is the difficulty in the work of Mortification.

The next thing to be considered is *Covetousness*, an Evil coveting after Riches for measure more than God gives us, a greater portion than his Providence deals out to us in our Place and Calling; and if they be desired or sought after in an undue manner, any way that is inconsistent with our Duty to God or Man, this Covetousness is tearmed Idolatry, Spiritual Idolatry, as you read, Ezek. 14.3. *Of those that set up their Idols in their Hearts*, the giving that inward Worship to a Creature which is due to God, by loving our Wealth more than God and Godliness; fearing the loss of them, more than the loss of Gods favour, of Christ and of Heaven; taking Riches for their chief good and comfort; Setting up Wealth for their strong Mountain and Defence against evil, and putting their Confidence therein, or trusting in the multitude of their Riches; seeking them more earnestly, or serving not God, but the World, with all your strength. But this is somewhat besides my intended discourse, and hath been excellently handled as to the matter, by Mr. *Richard Allen* in his *World Conquered*, or *Faiths Victory*

ver the World, to which I referr you againſt the World. ¶ I come now to the general Duty contained in the words, that all Uncleanneſs is to be mortifyed: God will have the Body of this Sin deſtroyed, and every particular Limb or Member, Fornication, Inordinate Affection, evil Concupiſcence; Root and Branch, none of it muſt remain unſubdued, be ſtubbed up by the Roots, as well as the Boughs lopped off: 2 Theſ. 4. 7. *God hath called us not to Uncleanneſs, but to Holineſs*; and he will have us to be clean, that ſo we may be holy; that our Bodies be not abuſed to Fornication, becauſe that, 1 Cor. 6. 13. *The Body is not for Fornication*, not deſigned by him that made it, for ſuch an uſe; and that our Souls do not reſemble the unclean Spirits, that they do not enter in and dwell there, but that our Souls and Bodies be preſerved pure and chaſt, (*Jud.* 28.) our inward and outward Man cleanſed from all Filthineſs, *Gal.* 5. 24. and that we hate even the Garments ſpotted with the Fleſh, or Crucifie the Fleſh with the Affections and the Luſts thereof.

The firſt Argument for Mortification of our Luſts, is for to anſwer the Purity and Holineſs of the Chriſtian Religion. Our Religion is pure and undefiled, in reſpect

pect of the Deity which we Worship, and in point of Precept, and the practiced especially of the Primitive Christians.

1. The Trin-une God, or the Majesty whom we pay our Divine Worship and Adoration to; Hab. 1.13. *Thou art of purer Eyes than to behold iniquity, and canst not look upon Evil*: But the Gods of the Heathens were Spectators and Actors of the greatest Filthiness; Sins of that kind (and indeed of every kind) are an Abomination: Our God looks upon them with the greatest Abhorrence; so contrary are they to the pure Eyes of his Majesty, the Holiness of his Nature, that none but the pure in Heart can see God and his Glory, to be acceptable in his Sight and Presence. But the great God of the Heathens, their *Jupiter*, did beget Children both of *Rhea* the Mother, and *Proserpina* the Daughter, and Married with his own Sister *Juno*, and who was (unless *Orpheus* their great Poet lies) more wicked and vile than *Thyestes* himself, as *Athenag. Legat. pro Christian. p.* 35. And *Galtruchius* in his Poetical Histories, tells us, Besides the Violence committed upon *Ganymedes* (Son of *Tros* King of the *Trojans*) whom he stole in the form of an Eagle, and made his Catamite for so doing, he committed many thousand Rapes

and

nd Villanies to satisfie his Bruitish Lust. He took the Form of a Bull to steal away *Europa*, Daughter to *Agenor* King of the *Phœnitians*: *Acrisius* King of *Argos*, secured his Daughter *Danae* in a Tower of Brass, yet this Lascivious god found means o enter into it by the top thereof, in the orm of a Golden Showre. And though Vertuous Man would be ashamed of such vile Father, yet *Homer* calls him πατέρα ἀνδρῶν τε θεῶν τε: Their goddess *Venus*, noted or her Adultery with *Mars*, and *Vulcan* her Husband having caught them in his Bonds nd Snares set for them, is said to have oosed them again, through the perswasion f *Neptune*, considering that it might be is own Case. Harlots honoured this *Venus* for gain. *Grotius de Veritate Religionis Christianæ*, cites out of *Euripides*, *Apollo per him verginum minuit decus*, in his Translation of it. Besides their Lupercals, when *Flora* who made the people of *Rome* Heir to hose Goods she had got by prostituting er Body to young Gentlemen) had her irth-Day Celebrated (she was called for pretence, *the Goddess of Flowers*:) Infaous Strumpets did run up and down the treets naked, using many obscene gestures nd filthy Speeches. *T. Livius*, *l.* 39. reates a strange Story of the Festivals of

Bacchus.

Bacchus in *Rome*. Three times in a year the Women of all Qualities met in a Grove called *Simila*, and there acted all sorts of Villanies, the most reserved were sacrificed to *Bacchus*.

Clem. Alexandr. Admonit. ad Grac. p. 39, 40, says, As they had ordered the matter by the Marriages, begetting Children, Adulteries, and Banquets of their Gods, they had turned Heaven into a Comick-Scene, and jested Religion into Scorn and Laughter. Nothing more usual with them than to hang their Rooms with the Pictures of their Gods, drawn in the most lascivious postures, engaged in the most filthy and dishonest actions, enough to shame even Vice it self. These, says he, are the Original patterns of your soft Effeminacy; this your beastly and shameful Divinity; these the Doctrines of your Gods, Copartners with you in your Uncleanness and Adultery. This propagated looseness to them, under a kind of Notion and shadow of Religion: Such as their Gods are, such warrantably may be their Worshippers: But our Saviour, God-man, was extraordinary in his Purity, by an immaculate Conception and Birth of a Virgin, (through the power of the pure and Holy Spirit,) and in the Cœlibacy of his Life:

On

On purpoſe to extenuate this miraculous birth of Chriſt, an order among the *Turks* hath ſecret familiarity with Women, and then give out that they conceive and bear Children without the help of men.

Next the Chriſtian Precept is exalted to an higher pitch and meaſure of Purity than all other Religions: As to the *Jews*, *Math.* 19. 7, 8, 9. *Moſes* his Law *did allow to give a writing of Divorcement*; Chriſt tells them, *Moſes for the hardneſs of your hearts ſuffered you to put away your Wives*; they were of ſuch a churliſh moroſe temper, and revengeful Spirit, that upon a grudge againſt, or any quarrel with their Wives, they would have been ready almoſt to have murthered them, or have made them weary of their Lives, by their baſe carriage and ill uſage of them: And therefore to prevent theſe evils, they had ſome kind of permiſſion, (though ſcarce an approbation) to put away their Wives. But Chriſt tells them, *Whoſoever puts away his Wife, except it be for Fornication, and ſhall marry another, committeth Adultery.* As to the Gentiles, they allowed Fornication among two ſingle perſons, (as they do this day in ſome Nations, the *Turks* alſo in allowing a man (chiefly a Stranger) a Wife for a time only; and therefore *Acts* 15.

29. *They were commanded to abſtain from Fornication, as well as from things ſtrangled and blood, &c.* Fornication was reckoned by them as indifferent as thoſe other things which were *Aaronical*, *Moſaical* Ceremonies, made void by Chriſts death, and ſo left at Chriſtians liberty to uſe or not uſe them. 1 *Theſ.* 4. 3, 4, 5. *For this is the will of God, even your Sanctification, that ye ſhould abſtain from Fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of Concupiſcence, even as the Gentiles which know not God:* Where they were forbidden to walk after the ways of the Gentiles, in Fornication and Luſt, now that they were become Chriſtians. As to the *Turks*, they allow a man as many Wives as he can keep, and place their Paradiſe and Heaven of Happineſs very much in ſuch pleaſures of the Fleſh, which are the great miſery and unhappineſs of mens Natures, to be ſo much inclined to theſe things on earth. And ſurely only the worſt of men that indulge their ſenſual appetites, and live more like Beaſts than men or Chriſtians, to the Animal and not the Intellectual life, could take up (as *Grotius de Relig. Chr. Mulierum, greges cuique aſſignandas ad concubitus voluptates,*) with ſuch things for

their

their *Summum bonum*: I am ſure we have not ſo learned Chriſt, but as the Precepts of our Religion command purity of heart and life, not to look upon a Woman to luſt after her, and to turn away our eyes from beholding vainity; and tells us, *Prov.* 31. 30. *Beauty is vain*, and *Eph.* 5. 3. *Fornication and all uncleanneſs let it not be once named among you, as becometh Saints*: So you find *Lactantius* diſcourſing of the power and prevalency which Chriſtian Doctrine had upon the minds of men: Give me (ſaith he,) a man that is Angry, Furious, and Paſſionate, and with a few words from God, I will make him meek and quiet as a Lamb: Give me one that's luſtful, filthy, and vitious, and you ſhall ſee him ſober, chaſt, and continent. *Lib.* 3. *De falſa Sapientia*, c. 26. p. 328. And you will find what he promiſed (*conjunctim* with the Grace of God,) was verified in the Converts of the Primitive times. *Juſtin Martyr*, *Ap.* 2. *p.* 61, 62. We, ſays he, who before time did pleaſe our ſelves in Fornications and Uncleanneſs, do now ſolely embrace Temperance and Chaſtity. What an innumerable company could I name, of thoſe who have left their Luxury and Intemperance, and come over to this kind of Life? And *Tertullian ad Nation.*

tion. lib. 1. *c.* 4. *p.* 43, tells us of ſome Husbands he knew, who though before ſo infinitely jealous of their Wives, (and poſſibly not without reaſon,) that a Mouſe could not ſtir in the Room, but it muſt be a Gallant creeping to their Bed; yet when upon their turning Chriſtians, they became ſo eminently reſerved, and chaſt, and modeſt, that there was not the leaſt Foundation for Suſpition; their Jealouſie was converted into hatred, and they vow'd they had rather their Wives ſhould be Strumpets than Chriſtians: and *Origen ad Celſum, lib.* 1. *p.* 21. They muſt needs (ſays he,) confeſs the excellency and Divinity of Chriſts Doctrine, who do but look into the Lives of thoſe who adhere unto it, comparing their former courſe of Life with that which they now lead, and conſidering in what impurities, luſts, and wickedneſs, every one of them wallowed before they embraced this Doctrine; but ſince, how much better they are become, inſomuch that ſome of them out of a more tranſcendent deſire of Purity, and that they may worſhip God with a chaſter mind, deny themſelves even the pleaſures of a lawful Bed. And *lib.* 7. *p.* 365. that there was no need for them, as ſome of the beſt among the Gentiles have done,

to

to uſe Arts and Medicines to keep them chaſte, nor Guardians ſet over them to preſerve their Virginity; the Word of God being ſufficient to expel irregular appetites. *Pliny* 2 *d.* wrote to *Trajan*, that the Chriſtians deteſted Murther, Adultery, and ſuch other ungodlineſs, though he was an Heathen, and had been a Perſecutor of Chriſtians.

But as to the Heathens, *Tertullian* tells them, *c.* 9. *p.* 10. Where-ever you are, at home, or abroad, or beyond the Seas, Luſt is your Companion, whereas Chaſtity diligently and faithfully preſerved, keeps us from any ſuch event; and we are far from Inceſt, (which ye often ſtumble upon in your Luſts,) as we are from Whoredom, or any exceſs in a Married eſtate. And *Athenagoras*, *Apol. p.* 37. There want not thoſe who object theſe things to us, and as it is in the Proberb, ἡ πόρνη τὴν σώφρονα, the Strumpet reproaches the honeſt Woman; for though they Merchandize for Luſt, and keep open Shop for all manner of Uncleanneſs, not abſtaining from the violation and abuſe of Youth, *&c.* Though themſelves are guilty of theſe Villanies, which they report alſo of their Gods, and do themſelves boaſt of them as brave Atchievements, yet have they the face to ac-

cuſe us of them. *Minutius Fœlix*, p. 24. Such infamous filthineſs which we do not care to hear, and may much leſs defend.

As to the *Jews*, their practice did not reach the purity of the Chriſtian Religion: *Abraham* had his *Hagar*, and Iſſue by her as well as by *Sarah* his Wife. *Jacob* had his two Wives, *Leah* and *Rachel*, and their handmaids *Bilhah* and *Zilpah*, *Gen.* 30. *David* and *Solomon* had their many Wives and Concubines, and no doubt but they did offend therein, though it was not ſo plainly and undoubtedly evil as it is now in the clear light of the Goſpel.

As to the *Turks*, thoſe whom they call *Imailer*, or Religious Brothers of Love, are worſe than Beaſts in their Luſts, ſparing neither Women nor Boys; they take many Wives according to their Wealth and Quality, and the Grand *Seigniour* his *Seraglio* full of Virgins for his own uſe: When *Malachi*, *ch.* 2.14.15. *The Lord hath been witneſs between thee and the Wife of thy Youth, againſt whom thou haſt dealt treacherouſly; yet is ſhe thy Companion and the Wife of thy Covenant; and did he not make one?* One Woman for one Man, only *Eve* for *Adam*; *and wherefore one? that he might ſeek a Godly ſeed*; an Holy ſeed or poſterity in Gods way, and according to Gods Ordinance

dinance in its firſt Inſtitution in Paradiſe, and not according to the depravation and corruption of it afterwards by *Poligamy*. I ſhall conclude this head with an excellent Relation out of *Euſebius* his *Eccleſ. Hiſtory*, *lib.* 8. *c.* 14. *p.* 312. When *Maximinus* the Emperour governed in the Eaſtern parts, among other effects of his wild and brutiſh fury and extravagance, he filled all places where he came with Adulteries and Raviſhments, abuſing Women, and deflowring Virgins, which ſucceeded well enough (ſays the Hiſtorian,) with all others except only Chriſtians, who generouſly deſpiſing death, made light of the rage and fury of the Tyrent: The men underwent all ſorts of Puniſhments which Cruelty could invent; the Women bore up with a Courage no leſs manly and unconquerable, and when any were drawn out to be abuſed, they rather ſubmitted their Lives to Death: which ſhowes that the Lives of thoſe Primitive Chriſtians, was anſwerable to the preceptive part of their Religion, and their practice above all others.

Second Reaſon for Mortification of all Uncleanneſs, Becauſe that while our Luſts remain unmortified, all our Services will be rejected, *Iſa.* 1. 13, 14. *Their offer-*

ferings were vain, Incenſe an Abomination; their Religious days, their New-Moons, their Sabbaths, and their appointed Feaſts my Soul hateth, ſaith the Lord; *their religious Aſſemblies too I cannot away with, it is Iniquity even your ſolemn meeting*; In the 16 verſ. *Waſh you, make you clean,* inwardly clean, or as verſ. 10 implies, cleanſe your ſelves from the ſins of *Sodom*, according to thoſe words, *Ye Rulers of Sodom, Ye people of Gomorrha*; and verſe 21, *How is the faithful City become an Harlot!* may be compared with that before, be literally underſtood, and argue their guilt even in this kind. Further, the 2 *Tim.* 2. 22. *Flee alſo youthful Luſts, but follow Righteouſneſs, Faith, Charity, Peace, with them that call on the Lord out of a pure heart*; the words import, as if none did follow after Righteouſneſs, but ſuch as call on the Lord out of a pure heart, others are not mentioned in the number, nor their Services of any account, not accepted as the works of Righteouſneſs. *If I regard Iniquity in my heart, the Lord will not hear my prayers,* ſaith *David: David* was an Holy man, God himſelf gave him that Teſtimony, yet while his Luſts remained unmortified, after his Adultery with *Bathſheba*, and like enough ſome time before it,

it, his Prayers were not heard; it is plain enough by that instance of his Murther of *Uriah*, adding Sin unto Sin. If his Prayers had been heard, (as no doubt but he did pray in the Interim between the Adultery committed, and the Prophet *Nathans* reproof of him by the Parable,) God would never have left him to fall further, not into so crying a Sin as the Murther of the Husband. This seems too to have been the case of *Solomon*, while his lusts remained unmortified, as during his many Wives; all his religious performances availed little or nothing, as 1 *Kings*, 11. where you find him drawn away by his Women to Idolatry; in the 4*th*. verse it is said, *his Wives turned away his heart after other Gods, building high places for their Idols*. Even thus it is with Good men, while their lusts remain unmortified, their Services remain unaccepted. In *Malachi*, 2. 13. ye read of those that *covered the Altar of the Lord with tears, with weeping, and with crying out, but the Lord regarded not their offering, nor received it with good will at their hands*; yet they said, *Wherefore?* Answered, because they *dealt treacherously* with the *Wife of your youth*; vers. 16 explaineth it, *the Lord saith that he hateth putting away*. This I urge in no wise as an

argument against prayer and other duties, as if people should cease to pray and leave serving God, because of the naughtiness of their hearts; for that were running farther and farther from God, and that grace which should reform and better them: But only for this end, that people should pray more, and even turn the chief force of their prayers against their Lusts, and labour more to bring their Lusts in subjection, that so nothing remain to hinder their prayers from being heard, or to defile and pollute their Services.

Third Argument for Mortification, Unmortified lusts argue a man to be dead in Grace, such as remain unsubdued, when constant and permanent, and not only temporary, as in good men, *Titus*, 3. 3. *For we our selves also were sometime foolish, disobedient, serving divers Lusts and pleasures*; sometime, that is, in their unregenerate Estate, 1 *Tim.* 5. 6. *She that liveth in pleasure is dead while she liveth*, even as those, 2 *Tim.* 3. 4. *Who were lovers of pleasures more than lovers of God.* And those, *Eph.* 2. 1, 2, 3. before they were quickned or received the spirit of Life from God, were *dead in trespasses and sins*; dead as to the spiritual Life, the life of Gaace, which is the most sad and deplorable kind of death:

death: they are ſaid to have had their *Converſation in the luſts of their Fleſh, fulfilling the deſires of the Fleſh and of the mind, and were by nature,* (or their corruption of nature ſince ſin and the fall,) *children of wrath even as others*; all others are while they walk in the luſts of the fleſh, (*Rom.* 8. 13. *If ye live after the fleſh ye ſhall dye,*) ſtand Condemned by the word of God, and adjudged to eternal death: *But if ye through the ſpirit do mortifie the deeds of the body, ye ſhall live.* When any of *Pythagoras* his Scholars had degenerated in their Morals, from the ſober, modeſt and vertuous precepts of their Maſter, and let themſelves looſe to all kind of Vice, and brutiſh ſenſuality, there was ſet a Bier as for dead mens Corps in his Room, to ſignifie that the man was dead, though the Beaſt was alive. Among thoſe that were invited to the Goſpel Feaſt, *Luke* 14. 20. you find one made his excuſe, *he had Married a Wife and could not come*; not come and ſerve God in his Ordinances, or at leaſt not heartily, his heart was after his Luſts: Not to be ſo taken, as if a Married State were inconſiſtent with Religion, or that they did ill in Marrying, which is an Ordinance of God, but the laying Religion aſide then, as if it were not a time for Religion, and

ind

indulging their Luſts, and giving themſelves up to their Marriage pleaſure, without any regard to God, for to ſerve him, which muſt be our main buſineſs in every eſtate of Life.

Fourth Argument for Mortification of our Luſts, Becauſe we vowed to God and Covenanted in our Baptiſm, to renounce the ſinful luſts of the Fleſh: The Devil, the World, and the Fleſh, are the enemies of our Salvation, mentioned in our Church Catechiſm, and in holy Scripture, as *Eph.* 2. 2, 3. St. *James*, *ch.* 1. 4. *Luſts are ſaid to War in our Members*; and in 1 Epiſt. of *Peter*, *c.* 2. 11. *Abſtain from fleſhly Luſts which War againſt the Soul*; and the Soul muſt War againſt them for ever, renouncing all the ſinful luſts of the Fleſh, that is, diſowning, rejecting them, their motions and temptations, with an hatred and abhorrence of them in our hearts, or at leaſt ſuch a diſlike of them as may prevail againſt them.

Now if Covenants made in worldly matters, as Bonds and Leaſes, bind their Heirs and Succeſſours, even the Children yet unborn; ſo in Spirituals, when Parents Covenant for their Children in Baptiſm, deſiring it for their Children, and procuring others as Sureties to be bound with

with them for the greater assurance of the Childrens Religious Education, and performance of the Covenant Duties and Conditions, no doubt but it binds them as much in Spirituals, to stand to, and perform the Religious, as well as the Civil Contracts and Covenants. And he is Perjur'd who breaks this solemn Vow and Covenant, that lives at peace and at friendship with the World or the Flesh, loving his Lusts, without that hatred and enmity which he is bound to by Baptism, to strive and struggle with them for the Mastery, to Watch and Pray, and use all good and holy means for their Mortification; and so long as ye hold out this good fight of Faith, resisting this Spiritual Enemy, and praying against your Lusts, so long you keep your ground and quit your selves like men, and are Conquerours if you are not Conquered, though you may not have that full Victory, that triumphant satisfaction in your Spirit, and that inward peace which some others have. But if once they work you off from Prayer, and you cannot pray against them, or no otherwise than St. *Austin* before his Conversion, *Domine da castitatem, da Continentiam, sed non modo*, Lord give me Chastity, give me Continence, but not now.

If people are loth that God ſhould hear their prayers; but if they pray really, and the heart truly deſire what they pray for, ſo long it looks well, and no longer; or if a man means to make a Truce or Ceſſation of Arms and Hoſtility for any time, during the heat of Summer, or the preſence and Company of this or that beloved Body, he throws away his Weapons, he yields, and is overcome; and if he live in a continual Peace and League with them, and do not recover himſelf, and renew his Spiritual Warfare, he is utterly loſt and undone for ever.

Fifth Argument: We muſt Mortify our Luſts, or if you will, luſtful Members, according to the literal ſence of the words, becauſe our Bodies are Members of Chriſt, and this Argument the Holy Ghoſt urgeth, 1 *Cor.* 6. 15. *Know ye not that your bodies are the Members of Chriſt: Shall I then take the Members of Chriſt, and make them Members of an Harlot? God forbid.* I muſt ſhew in what ſence our Bodies are the Members of Chriſt; and then how that argues for Mortification of our Luſts. Chriſt and Chriſtians are one Body, one Spiritually, as 1 *Cor.* 6. 17. and *Eph.* 1. 22, 23. Chriſt is ſaid to be *head over all things to his Church, which is his Body, &c.*

Chriſt

Chriſt the Head and Fountain of Spiritual Life, Senſe, and Motion; and Chriſtians Members of that Body, influenced, acted, and enlivened by one and the ſelf-ſame Spirit, which Chriſt received without meaſure, or infinitely in perfection, that ſo he might abundantly communicate it to his Members, enabling them to mortifie the *evil Concupiſcence* in their hearts, and the Luſts of the Fleſh, that Fleſh and Blood, or Bodies of Sin which they carry about them. Now ſince there is ſuch a Spiritual Union between Chriſt and us, and we are taken into ſuch a near Relation unto Chriſt, as Members in that Myſtical body, whereof he is the Head of Influence; ſhould not the Members bear a Conformity to their Head? If he was pure even to perfection, ought not we to reſemble him in that Purity, by a Mortification of Uncleanneſs? And as it is in the Marriage Office, *Keep your ſelves undefiled Members of Chriſt's body.*

Again, Our Bodies are Members of Chriſt, as they are Members of the ſame Fleſh and Blood, or bodies of the ſame kind with that which Chriſt took upon him in the days of his Fleſh, as it is expreſſed, *Hebr.* 5. 7. *Chap.* 2. 14. *For as much then as the Children are partakers of*

of Fleſh and Blood, he alſo took part of the ſame, and ſo exalted our Nature above the nature of Angels, by aſſuming it, and uniting it to his Divine Nature. He was God-man, or *God manifeſt in the Fleſh*, 1 *Tim.* 3. 16. And thus he honoured it in the higheſt Nature, and made it adorable in that Hypoſtatical Union with the Divine Nature.

Again, He honoured it by the Purity of his immaculate Conception, through the power of the Holy Ghoſt, (and not after the ordinary manner of men, in their fallen and corrupt State, by a ſinful Generation,) and by the pure manner of his Birth, of a Virgin undefiled, and free and pure from men: The force of this Argument conſiſts herein, If Chriſt ſo highly exalted our Nature, above that of Angels, ſhall we abaſe it to the *Beaſts that periſh*, by living to ſenſe, and the ſinful cravings of the Fleſh? Shall we make that Fleſh vile by our Luſts (and ſo contemtptible,) which the Son of God made Venerable by his Incarnation, and which is glorified in Chriſt as in *Capite*, and which we expect hereafter to be made like unto Chriſt's glorious Body? Can we expect this *corruptible* (ſubject to corruption, in the worſt ſence of the words,) *ſhould*

put

put on incorruption, unleſs it put off all its corrupt Luſts before it dyes, on this ſide the grave, that ſo it might be fit for that Inheritance which is *incorruptible*, *undefiled*, *&c.*

Sixth Argument for Mortification of our Members or Luſts, Becauſe our Bodies are Temples of the Holy Ghoſt, which is in you, which ye have of God. Our Souls and Bodies were Dedicated to God, the Father, Son, and Holy Ghoſt, in our Baptiſm, and thereby Conſecrated and become Holy, even Temples of the Holy Ghoſt, through his gracious preſence and Inhabitation.

But by Luſt, theſe Temples are polluted and profaned, and become the Habitation of Devils, and the hold of every foul Spirit, and a Cage of every unclean and hateful Bird, as it is propheſied of ſpiritual *Babylon*, *Rev.* 18. 2. Conceive we of Mens Luſts flying up and down in their Minds and Imaginations, as Birds do in the Air, or ſhut up in their Hearts, as Birds are cooped up in a Cage, ready to fly out upon opportunity, and break looſe, as the Luſts of Mens hearts are almoſt upon every Occaſion and Temptation.

You have heard in time of our Domeſti-

cal

cal Wars, of turning Churches into Stables, and polluting them; but it is to turn theſe Temples of the Holy Ghoſt into worſe than Stables, if we proſtitute them to our vile luſts. You read in *Eph.* 4. 29, 30. a Caution, *Let no Corrupt Communication proceed out of your Mouth*; and it follows in the next verſe, *And Grieve not the holy Spirit*; noting to us, that the pure and holy Spirit of God is grieved, afflicted, and as it were made ſad by naughtineſs of our diſcourſe, thoughts or actions, and ſo provoked to withdraw from us, and to leave us. The moſt naſty Kennels or Gutters, and Sinks, that receive the filth and off-ſcouring of things; the very Excrements themſelves, and the worſt dunghils, are not ſuch an Annoyance and Offence unto us, as our vile Luſts and corrupt Affections are to the Holy Spirit of God; theſe are more loathſom, and a greater Abomination unto him, than the moſt ſtinking unſavoury ſmells are unto us.

The laſt Argument ſhall be taken from the tremendous Judgments that the Lord hath Denounced and Inflicted on Sinners in this ſort. *Heb.* 13. 4. *Whoremongers and Adulterers, God will Judge*; and that ſeverely too, puniſhing them commonly in this World, and in the World to come. *Gen.* 6. 2, 3.

6. 2, 3. ſhows you that it had an hand in drowning the World: When the *Sons of God* (that is, the holy Seed of *Seths* Race) *ſaw the Daughters of Men* (wicked Men, and the Children like the Parents wicked too, according to the ſence of the words) *that they were fair, they took them to Wives*; their Luſts within, was ſmitten with the others Beauty, and betrayed them to that graceleſs Match; then it ſoon follows, even in the next verſe, *My Spirit ſhall not always ſtrive with Man*; and after it: *The wickedneſs of Man was great in the Earth, and it repented the Lord that he had made Man: And the Lord ſaid, I will deſtroy Man, whom I have Created, from the Face of the Earth, both Man and Beaſt.* And you know, the filthy Converſation and unlawful Deeds in this kind of the Men of *Sodom*, as they *vexed Righteous Lot* at the Heart, ſo they brought down the greateſt ſort of Judgment that ever was inflicted on any Sinners, Fire and Brimſtone from Heaven to conſume *Sodom* and *Gomorrah*, with the Cities of the Plain. And *Numb.* 25.12. when *Iſrael began to commit Whoredom with the Daughters of* Moab, and that led them unto the Spiritual Whoredom of Idolatry, the Lord ſent a Plague among them; which in the 9*th ver.* ſwept away four and twenty thouſand

thouſand; with *Zimri* and *Cozbi* ſlain. *Deut.* 22. 22. both the *Adulterer* and the *Adulteress* were to be put to death by the Lords own Commandment; and if the tokens of Virginity were not found for the Damſel after Marriage, *Deut.* 22. 21. *Then ſhe was to be ſtoned with ſtones at the Door of her Fathers Houſe*: And ſo Numb. 5. 14. you find the Tryal of Jealouſie; *If the Spirit of Jealouſie come upon a Man, and he be Jealous of his Wife that ſhe is Defiled, the Prieſt ſhall take Holy Water, and of the duſt that is in the Floor of the Tabernacle, and put it into the Water, and charge the Woman with an Oath of Curſing, ſaying, The Lord make thee a Curſe, and an Oath among thy People, if thou be Defil'd; and this Water that cauſeth the Curſe, ſhall go into thy Bowels to make thy belly to ſwell, and thy thigh to rot; And the Woman ſhall ſay*, Amen, Amen: And in the 27th *ver.* it ſhould be fulfilled accordingly, *and the Woman be a Curſe among her people*, by that extraordinary Judgment. And in Jer. 5. 7, 8. *When they committed Adultery, and Aſſembled themſelves by Troops in the Harlots Houſes. Shall I not viſit for theſe things, ſaith the Lord*, &c. *Go ye up upon her Walls, and deſtroy.* Ezek. 16. 49. ſaid of *Judah, That the Iniquity of her Siſter* Sodom *was in her, and in her Daughters*; called Siſter

Siſter to *Sodom*, becauſe ſhe was like her in Lewdneſs; in the 58 ver. *Thou haſt born thy Lewdneſs, and thine Abominations, ſaith the Lord*, and that was in her Captivity, as the 58 *ver.* ſhows: So that it doth appear this wickedneſs had a great hand in the ruine of that Kingdom; and of *Samaria* likewiſe, put for *Iſrael* in this Chapter. How ſtrangely hath this Sin encreaſed, at the ruine of Empires and Kingdoms! as of the *Aſſyrian* in *Sardanapalus* his time, ſo effeminate and degenerated, that he lived altogether among his Women and Concubines, not ſuffering Men to come to the ſight of him. The Ruine of the Famous *Troy*, was through an Adultereſs *Paris* taking away, and keeping *Helen* Wife to King *Menelaus*. The *Roman* Empire declined, and the Emperours came to ill ends; when they became ſo prodigiouſly Luſtful; *Nero's* vile abuſe of his Body with perſons of the neareſt Conſanguinity. *Commodus* that kept 300 Concubines, and as many Boys for deteſtable uſes: *Baſſianus* his Inceſtuous Marriage of his own Mother in Law *Julia*; next to him, *Macrinus* given over to Luſt and Senſuality; after him, *Heliogabalus*, who appointed in *Rome* a Senate of Women: The matters there treated of, were Inventions and means

how

how to practiſe their Filthineſs and Abomination; at his removing from *Rome*, often followed him ſix hundred Chariots laden only with Bawds and common Harlots: He ordained Day-buſineſſes to be done by Night, and Night-buſineſſes to be done by Day. *Maximinian*, of whom before. *Maxentius*, ſo Villanous in his Behaviour, that he abſtained not from abuſing the Wives of Noble Senatours, taking them violently from their Husbands. Not one of theſe dyed a natural Death: Beſides that the Kingly Government at *Rome* was ejected, upon *Tarquinius Superbus* his forcing of that Noble Matron *Lucretia*. *Herod* (not *Herod* mentioned *Acts* 12. 23. eaten with Worms,) and *Herodias*, that Inceſtuous Harlot, are ſaid to have died in great Penury and Miſery at *Lyons* in *France*.

And alas! How many Evils doth this Sin bring upon the Body! How doth it weaken and enfeeble the ſtrength of Men and Women that are much addicted to it! eſpecially thoſe that are given to ſelf-pollutions: Inſomuch, that they bring that Curſe upon themſelves, denounced in the Holy Scriptures, that the *wicked ſhould not live out half their days*: Which ſad experience ſhows to be true, that many of theſe Sinners (againſt their own Souls or

Bodies

Bodies, ſhall I ſay, or indeed againſt both) dye in the midſt of their Age, or young in compariſon with what they might have reached to in the courſe of Nature; had they no ways ſhortned their days, and brought themſelves to an untimely end, by their undue or exceſſive Luſt. And why ſhould not Men be afraid of ſome ill Diſtemper, ſo incident and common to thoſe that make a common trade and practice of this Sin, ſuch a foul and loathſome Diſtemper, that they are an Offence and Annoyance to others whither ſoever they come, and can ſcarce be endured above ground; ſo infectious it is, that all ſhun ſuch Creatures. And ah! How many have dyed Martyrs to this Sin! Oh, *England*, that boaſteſt of thoſe that have been Martyrs for thy God, be aſhamed and confounded, that the number doth ſo much exceed of thoſe that have dyed in this ſort of Martyrdom! And O what more lingring deaths have theſe been put to, rotting even alive, and dying by piece-meal, and that with Pain and Torment too, burning with a conſuming Fire, which their Luſts have kindled here, until they come to dwell with that devouring Fire, or fierceneſs of Gods wrath, and everlaſting Burnings hereafter. And ſurely the ſence and conſideration of

everlaſt-

everlaſting burnings, would have enough in it to quench the flames of Luſt, and make the unclean perſon tremble, and flee from his impure and adulterous embraces, ſo ſhort for pleaſure, but in the pain and puniſhment following them everlaſting.

Beſides what hath been ſaid, this Sin is no leſs miſchievous to the Souls, than to the Bodies of Men, by corrupting the Judgments of lewd perſons with dangerous (if not damnable) errours, and their Converſations with filthy and abominable practices, ſcandalous to the pure Religion of Chriſtian: Many Inſtances may be given of this; as in the firſt Century, *Cerinthus*. againſt whom, and *Ebion*, denying the Divinity of Chriſt, ſome have thought the Goſpel of St. *John* to have been more directly intended, for Confutation of their Errours. *Cerinthus* pretended to Revelations from Angels (and for ought I know, he might be in the right, if he had Father'd it on the evil Angels, not on the good:) That after the Reſurrection from the dead, Chriſt ſhould have an Earthly Kingdom in this World, and that the Subjects of Chriſts Kingdom ſhould eat and drink, and Marry, and keep Holy-days; for he himſelf was a Man given to fleſhly Luſts, and he imagined that the pleaſures of

of Chriſts Kingdom ſhould conſiſt in fulfilling the Concupiſcence of the Fleſh. *Euſeb. lib. 3. cap. 18.*

The *Nicolaitans* alſo, mentioned *Rev. 2. 6.* of the Church of *Epheſus, that ſhe hated the Deeds of the* Nicolaitans, *which I alſo hate*, ſaith the Lord. *Acts 6.* and 5 verſ. *Nicolas*, one of the Deacons choſen by the Apoſtles (as *Clemens Alexandrinus* writes, *Strom. 3.*) had a Beautiful Wife, and was accuſed of overmuch jealouſie: To purge himſelf, he brought forth his Wife into the midſt of his Brethren, and ſaid, he was content any Man ſhould Marry her. Of which words, many took occaſion to live promiſcuouſly like Beaſts, no Man having his own proper Wife, but making them all common, as our *Family of Love* did in Queen *Elizabeths* days. The *Gnoſticks* alſo in the beginning of the ſecond Century, they were juſtly called *Borborita* or *cœnoſi*, becauſe they were filthily polluted in the mire of Uncleanneſs: By their unhoneſt and filthy Converſation it came to paſs, that the true Profeſſors of the Goſpel were vilely Slandered by perſecuting *Pagans*, objecting to Chriſtians the Banquets of *Thyeſtes*, and the Chambering of *Oedipus*. The *Encratitæ* condemned Marriage in this Century. In the third

Century we read of the *Adamiani*, who had their Aſſemblies in ſubterraneal places, called *Hypocauſta*, becauſe that under the place of their meetings, a furnace of Fire was kindled to warm the ſame, where they uncloathed themſelves, when they entred into it, and ſtood naked, both Men and Women, according to the Similitude of *Adam* and *Eve* before their fall. *Apoſtolici* alſo, who among other things, rejected Marriage, giving out a Sentence againſt themſelves, that they were unclean, becauſe they were procreated by Marriage, and conſequently they were for promiſcuous Luſt.

Origeniani and *Turpes* (as they were called) were vile and filthy Beaſts, not abhorring from Whoredom, but from procreation of Children, to the end, that they might ſeem chaſte, not unlike to *Onan* the Son of *Judah*, whom the Lord deſtroyed. Theſe are mentioned by *Epiphanius*, as alſo the *Hieracitæ*, who condemned Marriage, and *Manichees*, as *Epiphanius contra Hareſes*, and *Hiſt. Magdeb.* In the 4th Century, we read of the *Priſcillianiſts* in *Spain*, that renewed the Hereſie of the *Groſticks*, who diſallowed Marriage, and commended Fornication: Some Biſhops of *Spain* were entangled with this Hereſie, ſuch as *Juſtan-*

Juſtantius, *Salvianus*, and *Helpidius*, whom *Adygimus* Biſhop of *Corduba* Condemned in a Councel; but when Appeals would not relieve them, with Bribes they ſolicited the Emperours Cubiculars, and were ſent back again to enjoy their own places. In the 5*th.* Century, we read of the firſt Councel of *Toledo* in *Spain*, aſſembled under the Reigns of *Arcadius* and *Honorius*, where we find Canons concerning the prohibition of Marriage to ſome perſons, and the admitting of a Man to the Communion who wanteth a Wife, and contenteth himſelf with one Concubine only. In the 6th Century, the Councel of *Tours* in *France*, ordained that a Biſhop ſhould count his Wife as his Siſter, and that he ſhould no manner of way company with her; and the firſt Councel of *Matiſcon*, that neither Biſhop nor Presbyter ſhould intangle themſelves with carnal Luſts: And not to company with their Wives, was honeſt and chaſt behaviour, Satan bringing in Fornication and all Uncleanneſs into the Church by this means, until at length Marriage of Prieſts was called the Hereſie of the *Nicolaitans* by *Gregory* the 7th. In Century the 14*th.* in *Alberts* time, the Emperour, in *Lombardy*, a ſect of Hereticks which under colour of Religion and Cha-

rity made all things common, and they moved one another to Carnal Conjunction, alledging it to be a deed of Charity.

I come now to consider of the Temptations or the prevailing Motives or Inducements of this Sin, which are either, First the strong and strange delight and pleasure of the Sin; our natures by Sin and the fall being as it were sunk into Flesh, and brutish Sensuality; those things that carry with them the greatest Gratifications of the Sense, are the most acceptable to our corrupt depraved natures, as this Sin is upon the very same account, being a flesh-pleasing sensual Sin. What do those that commit this Sin promise themselves but pleasure? To be sure, the pleasure of the Sin is always tieing them, so that of all the Temptations to this Sin, this bids the fairest with the Sinner to gain the point. The Remedy against this Temptation:

First, Consider, that Man as to the Soul (the more extellent part, that animates and acts the Body in its Life and Motion) is a spiritual being, and must have a spiritual good and happiness, called *an Inheritance incorruptible, undefiled*, or pure and uncorrupt, refined from Sense; when the pleasures of the flesh cannot answer that noble End for which man is designed, nor

suit

ſuit with ſuch a being as Man is, being meerly accommodated to the Animal, and not the Intellectual Angelical Life.

Secondly, Though ſome have ſaid, that the pleaſures of Luſt, might vye with the pleaſures of Paradiſe; have you not heard too of a Paradiſe of Fools? For indeed, this is ſuch a Paradiſe, as only Fools and the worſt of Men would take for their Portion and Happineſs: Good and Chaſt, Vertuous and wiſe Men value it but at a a low rate, being convinced of the poorneſs and meanneſs of a ſenſible good, the emptineſs and inſufficiency of ſuch good: After long enjoyment, ſuch pleaſures grow flat and dry, perhaps *ad nauſeam uſque*, and Mens appetite to them ceaſeth, as *Amnons* to *Thamar*, or leaveth ſuch a longing and hankering after them, that they are ſtill uneaſie and in pain in the long intervals.

Thirdly, Look and aim at higer pleaſures, the pleaſures that are to be found in the ways of God; for all his Ways are ways of pleaſantneſs, and his paths are peace. You read of thoſe that *call the Sabbath a delight*, and, *delighting thy ſelf in the Lord*, taking delight in approaching unto God, and thoſe fearing the Lord, and delighting greatly in his Commandments.

Next the pleaſures that follow and flow from a conſcientious diſcharge of our Duty to God and Man, ſuch as the loving kindneſſes of the Lord, in whoſe favour is Life, or *vita verè vitalis*, the peace of Conſcience, the comforts of the Spirit, and the Hope of Glory, and thoſe better pleaſures which are at Gods right Hand for evermore, pleaſures in perfection, ever ſatisfactory, never cloyed therewith.

Fourthly, Conſider though this pleaſure be ſweet in the Mouth, and the taſt, yet it is bitter in the end, and the preſent pleaſure bought with future pain, this Moment with Eternity. Ah! *Nocet empta dolore voluptas*; ſuch pleaſure coſts too dear, if there be no pain and remorſe in the conſcience, when the Sinner reflects on his way and his doings: If the Body eſcape too that Painful and Tormenting Diſeaſe, yet Soul and Body muſt both rue it in the other World, and that not according to the time they enjoyed theſe pleaſures, which would then be ſhort indeed, if their Miſery could end ſo ſoon as their ſhort-lived pleaſure, but *momentum quod delectat*, &c. the act of Sin is tranſient, the guilt, and conſequently the puniſhment *diuturnum*, and beyond that, *æternum*, not only long, but Eternity long.

Thirdly,

Thirdly, Conſider how unlike this is to the Purity of the *Primitive Chriſtians*; inſtead of finding pleaſure, and being drawn to Sin under that Notion, they looked upon it as one of the ſevereſt puniſhments to be proſtituted and expoſed to the Luſts of Men, by Rudeneſs and Violence. This *Tertullian* urgeth in the cloſe of his Apology, *c. ult. p.* 40. While you chooſe to Condemn a Woman that is a Chriſtian to the Stews, then to the Lyons, *ad Lenonem quam ad Leonem*, you plainly confeſs that the Violation of Chaſtity, is accounted by us an heavier penalty, than any puniſhment or kind of death which you can inflict upon us. St. *Hierom* relates an eminent inſtance hereof, *Vita Paul. Eremit. Tom.* 1. *p.* 237. *In the* Decian *Perſecution, a young Man, a Chriſtian, in the Flower and Beauty of his Age, was carried into a Garden that had all things conſpiring to make it a place for Pleaſure and Delight, being laid upon a Bed of Down, and faſtned to it with ſilken Cords, the Company withdrawing, a Beautiful Strumpet was ſent in to him, who careſſing him, and treating him with all the Arts of wantonneſs, not conſiſting with modeſty to name, the young Man finding the Temptation beginning to prevail, preſently bit off his Tongue, and ſpit it in her face as ſhe attempted to kiſs him.*

Origen at *Athens*, when put to this unhappy choice, either to Sacrifice to Idols, or suffer his chast Body to be defiled with a filthy *Æthiopian*, chose rather to commit Idolatry, than Fortification, though that too was rather his enemies Act than his own, they thrusting the Frankincense into his Hand, and haling him up to the Altar. For which Fact, or the scandal of the report, he was Excommunicated and Disowned by the Christians: However, this showed his Abhorrence of Uncleanness, *&c.*

Oh! Then flee from, and fear the killing smiles, and flattering Lust, dally not, parly not with them, least the deceitful and tempting pleasure of this Sin beguile and corrupt thee. Give not place to the Devil, while he is feeding thine imagination with the pleasures of the Flesh, and perswading thee to taste of his sweet Dish: *Resist the Devil, and then he will flee from you.* *Principiis obsta*, is a good Rule in this case, stop Sin in its *first onset*, then it is weakest, but gets ground and gathers strength as you give way to it, and entertain it in its motions. The pleasure of this Sin to a considering Man, must needs be inconsiderable, such as commonly all things considered even in this Life, brings more grief and disquietment than Satisfaction: Such plea-

ſure as we ſhall be more Spiritual and better without it, than with it; and ſuch pleaſure, as to be ſure will be bitterneſs in the latter end. Alas! wee look upon Sin only in its *ſpecious poſture* coming towards us, Fair and Beautiful to behold, in a goodly dreſs, recommending it ſelf to us with *Profit*, *Pleaſure*, *Honour*, or the like Allurements; but could we ſee the hinder parts of Sin, it would appear like the *Father* of it, the Devil, when he is taking his leave and Vaniſhing, ugly and Deformed: When Sin is going from us after the Commiſſion of it, it is black and Melancholly, hanging down its head with Sorrow, or hiding its Face for Shame or Fear, or like thoſe that gnawed their Tongues for pain, or with gnaſhing of Teeth for very madneſs and Vexation of Spirit, with Scorpion ſtings at the tail of it, to Torment the Sinner, and the Fire burning towards him, to come at him, and catch him within its flames: This ſight indeed, would cool the Sinners Courage, and make Men flee from Sin as from a Serpent. Again, ſome there are, to whom this Sin holds forth its two fair Breaſts, of *Profit* as well as *Pleaſure*, to allure them within its Embraces: Theſe are chiefly of the *other Sex*. Thoſe who keep publick Houſes, and ſo the keeping of a naughty

Woman, brings custom to the House, and they say encreaseth their Trade; and those who are kept as *Misses* to great persons, and I suppose look upon themselves to have attained great Preferment, besides those that prostitute themselves to the Lusts of any comers in a common promiscuous manner, perhaps making a Trade of this Sin, and getting their Maintenance this way. Other some perhaps by promiscuous Lusts to hinder *Conception*, and so for prevention of more Children, and to save the charge and cost that is required in the feeding and cloathing and *portioning* of them.

To which I answer, First, how vile a thing is it to let out themselves to hire, to sell as it were their Souls for the possession of the Devil that *unclean* Spirit, and their Bodies to the filthy Lusts of Men. O shame upon those that renounced the *World* (Worldly gain so far as Sinful) the *Flesh and the Devil*, thus shamefully to Apostatize! How near doth their Sin approach to that wicked *Ahab*, who *sold himself to work wickedness*, and hath it set as a Brand or Mark of Infamy upon him, and whose Sin was so notoriously great, that it could not be cleansed without the Destruction of his Family.

Second-

Secondly, Others there are that find this a very *Chargeable Sin*, putting them to the charge first of a Treat or Entertainment, then for the *Act of Naughtiness*, and a third charge many times for the *Cure after it*. The keeping of lewd Women, and providing portions for their base Brood, *Adulterous issue*, hath wasted great Estates, and been the ruine of many Families, or at least what vast expences hath it put many to, so that what the one party gets, the other loseth, and more besides. Even some among the other Sex have been losers in this World, sometimes by Marrying such as were too well known by them before, in the days of their *first Husband*, and who hath spent all, and brought them to Poverty; or if of meaner Rank, by getting such a noisome Distemper, as hath made them abhorred by all, that none would imploy them for a *livelyhood*, none Receive or Entertain them; or which made them unfit for work, or so weakned and impaired their strength, that they could do but little when their old Age came upon them, or their Trade failed.

Thirdly, All such Gain as is gotten in this manner, is accursed, it will defile the rest of your Substance, even contrary to what is said of Alms; *Give Alms of such things*

things as ye have, and *behold all things are clean unto you*; that is, cleanſed from Sin, Sanctifyed, Bleſſed, ſo as not only to have them with Gods leave, but with his Love. But ſuch filthy lucre (in the literal, downright Senſe of the words) will make all polluted and unclean, all under the curſe, if ſuch gain at the laſt will not be ſeparated from the reſt, even the clean from the unclean. When did you ever know any enrich a Family by this means, with an abiding Wealth? Is it not likely that ſome at leaſt of the Poſterity, ſhould ſpend and conſume it upon their Luſts, in the ſame way that the other got it?

Fourthly, If you get never ſo much Gain this way, yet when you come to caſt up your accounts at the General Reckoning and great Day of Accounts, you will come off a loſer, an eternal loſer, when all your gain will ſignifie nothing, none of it abide with you for your comfort. But what would it profit you, if you gained never ſo much in this World? For what ſhall one give in exchange for the Soul? That is, the Soul is of ſo much worth, that nothing in the World can equalize it, nothing can vye with, or countervail the loſs of an immortal Soul, which is an infinite loſs, being loſt to all Eternity, and ſo irrecoverably.

Fifthly,

Fifthly; As to those Married persons, who prostitute their Bodies to the Lusts of Men, least they should conceive and bear Children, and bring a charge upon themselves, by living honestly with their own Husbands:

I Answer, First, That doth not always take effect. All that do or would keep company in this manner, cannot have their end in this. For all are not so bad and abominably wicked, as to rush headlong into such a damning guilt as Adultery is: Nay, I hope, very few in our Country Parishes remote from the City, but what would startle and boggle at such a wickedness, and what through their necessary Employments in their Worldly business, and the fear of being discovered, or strongly suspected, if they should Trespass, and be often in such persons Company; and what through their Ignorance of these Women, that are so evil and Adulterous, few even of these that would make no Conscience of the Sin, do actually concur for the prevention of Children in these promiscuous Lusts.

Again, Parents ought to trust God to provide for their Children, that God (as the Proverb is) who sends Mouths, will send Meat. He that feedeth the young Ravens that cry unto him, will not suffer little Children

Children to perish for want of Food. *Psal.* 147. 9. When was it known? Scarce ever, that any Infant or Child should be starved. You know the Law will allow them necessaries.

Again, Thirdly, Those that have many Children, above all persons are the fittest Objects of Charity: For it is some sign that they live honestly and chastly; and the charge which they are to their Relations, or to a Parish, is such as God and Nature offer to them, and such as cannot be avoided well, nor justly blamed. There have been priviledges allowed by some Nations, (by the *Roman* especially) to those that had four Children. And in all doles or charitable gifts, we should have a consideration of such persons especially, as having more lets and hinderances from their work, than others, and by the number of the Children, their strength somewhat impaired; upon which accounts, one of our most useful ways of bestowing our Charity, is upon such as these that abound with Children.

Fourthly, Children and the Fruit of the Womb, are a Gift and Heritage that cometh of the Lord: A Blessing of the Lord, who as Gen. 9. *Blessed* Noah *and his Sons, and said, Be Fruitful and Multiply, and re-*

pleniſh

pleniſh the Earth. Such a Bleſſing it is to have Children, that many would give hundreds, thouſands of pounds for Iſſue; and how earneſtly did *Hannah* beg it of God? *Abraham* and *Sarah* prize their *Iſaac*: And *Rachel* longs for Children: Who would not rather have many Children, than none at all? Such Marriages where they have no Children, are looked upon as Comfortleſs and Unbleſt. Children are the dearеſt pledges of the Parents Love, and the joy and ſtaff of their old Age.

Another prevailing Motive and Temptation to theſe Sins, is Honour; as when they ſhall be Solicited to this Sin by perſons of Quality, or thoſe that are above them, they more eaſily yield, who would have thought ſcorn to have been naught with thoſe of Inferior Rank. To be a Miſs or Whore to a great perſon, hath been looked upon as a piece of great Preferment, and for a Servant to be admitted to this Sinful familiarity with his Miſtreſs, a choice Favour, if not a Credit to him; ſo if a fine ruffling Spark come, he ſhall more eaſily delude a poor Country Maid, under the pretence of Marriage, aſpiring to be a great perſon.

In Anſwer to this, Firſt, Whoredom is Whoredom, and Adultery is Adultery; Whether

whether the person be high or low with whom thou sinnest, the sin is the same, and stands sentenced to the same Condemnation by the Word of God. Therefore flatter not thy self, that it will be any excuse to thy sin, or plea for thee, that thou shouldest escape the Righteous Judgment of God. You will not say then it was the King, or some great Person, and I could not tell how to deny him, or it would have been taken ill, and I should have fell under his displeasure, *&c.*

Secondly, God is the Original of all Honour, the pattern to take after, and so much nearer as we come unto God, by resemblance and conformity to him, so much the more of real worth and excellency is in us, and honour deservedly due to us; but sinners in Scripture-sence, the lewd persons in particular, (as *Rom.* 1.26. *vile affections*,) are vile and dishonourable. *Psal.* 15. 4. *In whose eyes*, (that is, in the sight or esteem of the Righteous,) *a vile or wicked person is contemned, but he honoureth them that fear the Lord.* All good Christians, chast and vertuous Heathens, honour those that resist, and withstand their temptations and preserve their Chastity, but look upon others as contemptible.

Thirdly,

Thirdly, This sin doth really abase man below the dignity of his Nature, and level him with the Beasts: For the pleasures of the Flesh are but the same that the Beasts have, and those who make these their choicest delights, and place their good in the enjoyment thereof, have lost themselves as men; and indeed this sin takes away from men the use of their Reason; for no sooner shall a temptation of this sort be presented, but Lust captivates and carries the sinner away, as *Prov.*7.22. *He goeth after her straightway, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stocks*, not considering what he does, nor whither he goes.

Fourthly, Consider, besides the falseness, and unfaithfulness to thy Master and Mistress, thou art certain to draw their displeasure upon thee, if ever thy Wickedness come to light, and to break the peace of a Family, and that conjugal love and affection which ought to be between the Married persons; and bring base blood to a Family, staining the Honour and credit of the Family.

Fifthly, Consider the shame that follows this Sin when it is found out, the guilty persons being taken notice of by all, and upbraided with it, almost upon all occasions.

occaſions. I ſay, if this ſhame were con-
ſidered, eſpecially in Virgins, and youn
Widows, it muſt needs awaken them t
reſiſt and withſtand the Sin, if they hav
any concern for their good Name. Fo
what greater reproach and blot can ther
be upon them, than for them to miſcarr
and fall ſo foully before Marriage, ſpo
ling their Fortunes, and bringing the
Honeſty into ſuſpition ever after. S
that if they have any regard to their ow
Honour and Credit, the Honourablene
of the Soliciter will be of little for
to corrupt them. And they muſt have a
Whores-forehead for Impudency, wh
are not touched with the ſhame, like tho
mentioned, *Jer.* 6. 15. *Were they aſham
when they had committed Abomination? Na
they were not at all aſhamed, neither co
they bluſh.*

Laſtly, Conſider of ſome Inſtances,
of *Joſeph* rejecting his Miſtreſſes imm
deſt and unchaſt deſires, *Gen.* 39. 7.
lie with her, though ſhe was Wife to a gre
and honourable Perſon, no leſs than Ca
tain of the Guard to *Pharaoh*, as the wor
ſeem to import. And *Euſeb. Hiſt. Eccl
lib.* 8. *c.* 14. *p.* 312. He tells us of a W
man of *Alexandria*, the Emperour *Ma
minus* often attempted her by all the A

f Solicitation, but all in vain, till at ſt, not being able to prevail, he would ot put her to Death, but ſpoiled her being of Noble Birth and great For- nes) of her Eſtate, and then ſent her Baniſhment.

The like he relates of a Noble Wo- an at *Rome*, Wife to the Prefect or Go- ernour of the City, that *Maxentius* the mperour, being paſſionately in love with er, ſent Officers to fetch her, who break- g into the Houſe, would violently have ized on her; of whom ſhe begg'd only much time, as to dreſs and adorn her lf a little, under which pretence reti- ng, ſhe caught up a Sword, and by a fa- l ſtroke diſpatch'd her ſelf: They were ot ſo compliant as the Women of our ays, with the Luſts of Princes.

Another prevailing motive, and power- l Attractive to this Sin, is the Beautiful- eſs of the Perſon. An handſome man, or a andſome Woman, ſtrikes the eye as plea- nt to behold, and the eye being enamou- d with the Object, or the Soul (which eth thorough the eye as the *Organon vi- s*,) being delighted therewith, corrupts he heart to a luſting after it, in an *evil oncupiſcence*. Thoſe Women that are ept under the Name and Notion of Miſs, are

are real or fancied Beauties: and the re
port of a Beauty, (if ſhe be corrupted, an
ſo will comply with luſtful mans deſire
ſets him on his March; when the appe
tite is dull, and another perſon will no
reliſh with him, yet this comely perſon
this Beauty, will have its Charms, an
ſuch ſtrong ones, that he is preſently ca
tivated; which made *Democritus* put o
his eyes, becauſe not able to defend him
ſelf againſt the Charms of Beauty.

To which I anſwer, Firſt, Scriptu
and Reaſon tell us, *Beauty is vain*, *Pro*
31.30. Vain it is, as being altogether uſe
leſs in point of Religion, a dangero
ſnare and temptation to the perſon tha
hath it, and to others; an hinderanc
commonly rather than help to Religio
Vain again as to emptineſs, as void of a
real good, worth, or excellency, an
conſequently inſufficient for the comfo
and happineſs of mans Life. Vain, be
cauſe *Res eſt Forma fugax*: Beauty is ſub
ject to decay, and may be impaired or lo
many ways, by a Cut or Wound on th
Face, by a falling fit into the Fire, as
have known, or a fall from an Horſe, o
otherwiſe hurting or bruiſing, blemiſhin
the Countenance, or by the ſmall-Pox diſ
guring the face, or a tertian ague, the Palſy

o

e re the like, being subject to many Chan-
, an s; and if persons be not honest as well
fire fair, to somewhat worse, which will not
app penly disfigure, yet change the fair Co-
l no ur in time into a pale or black swarthy
rso comelineſs. But however, old Age
, an ill impair it; and if you look for it af-
cap r Death, you will find but a Worm-ea-
t ou n Carkass, all the Beauty gone and laid
him the dust. And if Beauty be vain, as
ou have heard, who but vain persons will
ptu such fooliſh admirers of it? What
Pro ise persons will be so mightily in love
us th Vanity, to court it, and catch at it
ero greedily? Or what will its embraces
tha ofit a man? Or vanity turn to any ac-
ranc unt in the enjoyment of it? Besides,
gio at other Creatures excell man in this
of a spect, the brightneſs of the Stars, and
an veral precious Jewels, the redneſs of
nfor e Rose, the White of the Lilly, and
, be odlineſs of the Flowers, exceed the
s sub ite and red of the greatest Beauty; and
r lo ne of them, as the precious Stones,
n th ld their lustre, when that of Beauty is
as cayed; which should teach you to set
e, o re light by Beauty, not so highly to
shin ize and prefer it, to seek or pursue it,
disa bleſs your self in the love and society,
Palsy ssession and fruition of such a Vanity.

O Secondly,

Secondly, Beauty is not only vain, b
worse than Vanity when vitiated and c
praved. As a Jewel of Gold in a Swi
Snout, so is fair a Woman without disc
tion, that is, without Wisdom to prese
her Chastity. Well may she be comp
red to the Swine, because the Swine lo
to wallow in the Mire, and nasty di
filthy places, defiling it self; so doth
Beauty, corrupted by a foul heart a
filthy lewd courses, pollute and defile
self, and make her self a most loathsom a
abominable Creature, with the worst,
not indeed the only deformity, beyo
the greatest bodily blemishes. For as
the Shape and Feature of the Body, m
or less Comely, every one is as God ma
them, who made every thing good, a
so none as to their bodily shape, ought
be slighted or despised, as an ugly def
med ill-shapen Creature, much less ma
a mock and a scorn and matter of derisio
for that reproach falls upon their Mak
whose Workmanship they are, especia
when they have that inward Beauty, a
Spiritual Comelines of Modesty and C
stity, Vertue and Religion. But a
Face, with a foul Heart, it is but Sk
deep Beauty, a goodly shew and app
rance, or as a little flourish or gild

o

utwardly, when there is the worſt Ugli-
eſs and Deformity, the moſt vile Naſti-
eſs and Filthineſs inwardly, that if it
ould but be ſeen, it would turn the Sto-
ack, *ad nauſeam uſque*, to the very loa-
ing of the perſon that you ſo much ad-
ire for her Beauty. And indeed thoſe
at have the leaſt of this bodily Comeli-
eſs and outward Beauty, are to be pre-
rred before her, not half ſo ugly and
eformed Creatures as ſhe is; And if you
ould not be naught with ſuch perſons,
ecauſe they have no form nor comelineſs
them that you ſhould deſire them, nor
ould you with theſe, if you could diſ-
rn their Spiritual Deformity, and
ould ſet that againſt their Skin-deep
eauty, much outweighing it, becauſe
e deformity is of the better part, ſuch
is Spiritual, and will be an eternal blot
d blemiſh upon them without Repen-
nce.

Thirdly, If Beauty tempt thee, no
ubt but thou wilt meet with ſome come-
Perſons who will not be corrupted by
ee; ſome that are ſo well fortified with
race, that all thy ſolicitations to Sin
ll but return upon thy ſelf with ſhame
d diſappointment; and if thou canſt
t withſtand the pretended Charms of
Beauty;

Beauty, then thy passion will continue, *Ammons* to *Thamar*, 2 *Sam.* 13. 2. *Ammon was so vexed, that he fell sick for Sister Tamar, and grew lean from day to da* through the fury and violence of his pa on raging inwardly: and then to wha sad Condition wilt thou be brought, p haps like to *Haman*, through the cont ry passion of hatred and revenge, who *Esth.* 5. 11, 12, 13. notwithstanding t *Glory of his Riches*, and the *multitude of Children*, and all his *Honour*, yet *all availed him nothing*, said he, so long as could not be satisfied in his revenge up *Mordecai*; one passion unsatisfied, w put the whole man out of order.

Fourthly, Thou mayest expect mo comfort in thine *own Wife*, than in a other, *Eccles.* 9. 9. God hath comm ded thee to *live joyfully with the Wife w thou lovest*, (or shouldest love,) *all days of thy life.* God gave her to thee a Comfort, and there is nothing to h der but that her love may be sweet comfortable unto thee, and answer end of Marriage, for the mutual he society and comfort, that each ought have of other in Prosperity and Adve ty. But an Adulterous love, is so from having God's blessing to these en

that it hath such evils attending it, as do embitter the sweet of it with an accusing Conscience, and the sense of Sin in so doing, and that the end of it will be sad and dismal, with the fear of discovery, and the secrecy that is sought out, and opportunity to Sin, which is hard to be found without suspition; the long absence and Banishment from each others company, sinning only by stealth, with the shame that follows such Lewdness when it is found out. And what, though she be more beautiful, was not your own Wife lovely in your eyes when you Married? And should she not still be precious in thy sight, and her love content thee? Further, Beauty is either in a fair Complexion, handsome Features and shape of the body; these are only pleasing to the eye, and are not at all concerned in the Act of Whoredom or Adultery, which doth not eye the beauty of the person, nor can enjoy that; nor hath its pleasures increased more or less, according to the proportion of Beauty in the person; and consequently, if the beauty of a person be an argument to look, yet not to Lust, or adulterate with the person; where beauty doth not reach, nor contribute to the pleasure of any of those Acts, which may

be greater in those that are void of beauty, and are not so common to the Lusts of men, as your corrupted beauties are of all the most sought unto, and consequently the most common. Besides, that it cannot be so safe for any man to company with them as with his own Wife, if she be honest and true to him, which cannot be expected of the other sort of Creatures, but that they should serve for others as well as himself, if not for all comers, with whom they make any gain and advantage by their Sin, by which means of their commonness, they as commonly come to be infected. I shall leave a better example of three famous Beauties, for others to admire, in their care to preserve their Chastity, *Domnina* the Mother, *Bernice* and *Prosdoce* the Daughters, in whose commendation S. *Chrysostom* made an Oration on purpose *Hom.* 5. 1. *de S. S. Domn. Bern. Prosd. Tom.* 1. *p.* 557. They, eminent for the beauty, and features of their bodies, were sought for as a prey to Lust, under the *Diocletian* Persecution, and fled for it, but being found out by the Soldiers sent to search for them, begged leave to step a little out of the Road for some private occasions, and then drowned themselves perishing in the Waters. An

Another prevailing Temptation and Inducement to the Commission of this Sin, is the hope of *Secrecy*. The *eye of the Adulterer waiteth for the twilight, saying, no eye shall see me; and disguiseth his face.* And therefore this Sin, like the Works of darkness, flees the Light, and seeks for the most secret Chambers and places of retirement to hide it self, and is very shy of all such places or persons as may discover it.

To which I Answer, First, That this Sin often leaves such marks in the Countenance as discover it; the hollowness of the eyes more than ordinary, and more pale look than at other times, a great shyness of coming into presence, and some fear and timorousness after the Commission of this Sin, lest it should be discovered; or sometimes by the gifts or presents made upon such account, as *Judahs* Sin with *Tamar*, *Gen.* 38.18, 35. By *his signet, bracelets, and his Staff.* Next, persons cannot long practise this Wickedness, but the Neighbours, Children, or Servants of one or both the persons, will shrewdly suspect them, and their over familiar converse and delight in one anothers Company, and the love which they bear to each other, will discover it self in Company, and their haunts many times are found out, and their

reſort to this or that place of ſecrecy.

Thirdly, Thoſe who are addicted to this Vice, in their variety are like to meet with thoſe of both ſorts, *Sound* and *unſound*, and to get a ſpice of an ill Diſtemper, and that will diſcover the Wife to her Husband, or Husband to the Wife, and ſometimes to all the Neighbours, and they become contemptible upon that account to all that know them.

Fourthly, Though Married Women have got (as the Proverb ſaith,) *a Cloak for their ſin*, yet you know the Fruits of this Sin diſcover themſelves in thoſe Women that are corrupted before Marriage, and their ſhame comes to light. The *Tokens of Virginity* were to be ſought in the *New-Married Woman*, as *Deut.* 22. 17.

Fifthly, The Providence of God worketh for the diſcovery of this wickedneſs very often remarkably: He ſo diſquiets the Conſcience of ſome of the perſons, that they can have no peace untill they diſcover it: if ever they come to any ſenſe of, and Repentance for the Sin, they muſt confeſs their offence and ask forgiveneſs, eſpecially if it can be done prudentially, without an open publiſhing of their ſhame.

How often doth the man in Drink, blab out and diſcover his ſhame, though not with

without the hand of God in it? Or how often doth the Child prove the very Picture of the Lover, and diſcover it, ſo that people read Adultery in the Face of it, and can diſcern the true Father of it! Or when people come to dye, then at leaſt, the Conſcience finds the weight of Adultery lye heavy upon it; and thoſe that are under ſuſpition of it, the Miniſter, according to our duty, may put it to them, that if they find their Conſciences troubled with any weighty matter, (as it is in the *Viſitation of the Sick*,) to make ſpecial confeſſion of their Sin, and not to go out of the World, with ſuch a guilt upon their Souls unrepented of.

Sixthly, If they ſhould hide it from Man at the time of acting this Sin, yet ſhall not *God* ſee it. I have read of a Woman, who being very importunate with one of the Fathers, (*Paphnutius*,) to corrupt him, he at laſt yielded to her, provided ſhe could contrive it ſo, as to be ſure none ſhould ſee them; and when ſhe had led him up into the moſt ſecret Chamber, ſhe thought ſhe had done the condition: *But*, ſaith he, *are you ſure that there is no one preſent?* or to that effect; *doth not God ſee us? If we ſin, will it not be in his preſence?* And upon the ſenſe of being under

Gods ſight and preſence urged home by him, ſhe was ſo effectually convinced, that ſhe fetched a deep Groan, her eyes run down with tears, ſhe fell down upon her Knees, deteſting her wicked Life, and continued for her life-time praying, *Thou that madeſt me, have mercy upon me.* Conſider, thou that art afraid to commit Adultery in the Market-place, or in the preſence of thy Husband, how art thou not afraid to ſin in the preſence of that God, who is *of purer eyes than to behold Iniquity?* If men ſee thee, thou wouldeſt be aſhamed, but God ſees thee, and his Eye is upon thee, who beholdeth ungodlineſs, and wrong to requite it, and recompenſe the ſinner according to his ways: He ſeeth in ſecret, into the ſecrets of thy heart, and intentions of Adultery, and into thy *ſecret Chambers. Pſal.* 139. ſets forth Gods all-ſeeing eye, and Omnipreſence. And you know God hath appointed a *day in which he will Judge the World*; and as *Eccleſ.* 12. 14. *God ſhall bring every work into Judgment, with every ſecret thing.* Matth. 4. 22. *There is nothing hid which ſhall not be manifeſted, neither any thing* kept *ſecret* but that it ſhall *come abroad.*

Again, laſtly, Some are emboldned to ſin with the hopes of *Repentance*; they ſay it

it is but repenting and all is well; and though now their youthful blood runs hot in their Veins, yet when the heat of youth is over, or when they are out of their Time, saith this or that Apprentice, and when they light of a good Match, they will Marry and live honestly.

I Answer, I could heartily wish that you would repent at any time, but I must tell you, you are not sure of repenting at all unless you do it now. There are thousands in Hell who meant to repent before they dyed, but they presumed that they were yet young enough, and might have time to repent hereafter, and so sinned on until they were either hardened in their sin, and had no will to repent; or put it off so long until Death came upon them in their unpardoned and unrepented sins, and dying in their sins they perished everlastingly: And tell me, would it not be sad to put off Repentance so long?

Secondly, Thy resolving to Repent so many years hence, is but a *purposing to sin* in the mean while; and that must be a sin of knowledge, against checks of Conscience, telling thee that thou oughtest to repent at present; and sinning deliberately too, considering thy danger and the hazard thou runnest in not repent-

ing at present; and a sinning wilfully too, thou wilt have thy sin at present whatever comes of it: and all these amount to a great measure of guilt.

Thirdly, This sin leaves little place for *Repentance*: First, Acts of Whoredom and Adultery do not use to go singly, but to multiply in their kind. When hath it been known that such Persons have stopt at the first act, and sinned no more, especially if they have opportunity for more? And you know that this sin it self is *great and deadly*, (as St. *James*, 3.8. useth that word, and our Church, *From Fornication and all other deadly sin, good Lord deliver us.*) If one single act of Fornication be such an hainous sin, much more will repeated acts of the same sin harden men in sin past all recovery. Besides, the pleasure of this Sin is of such a bewitching nature, that the first sin leads on to a second, the second to a third, falling further and further still; as through the pleasure (for *stolen waters are sweet*,) so partly through the love the parties bear to each other; so that if they come into one anothers company, their Affections discover themselves, and they would fain have opportunity to sin again: Nay, this Sin begets such a love in the Adulterous Persons, that an Husband or a Wife must be

be left, if not (as ſometimes it falls out) murthered, that they may be the more free and undiſturbed in the enjoyment of eath other. Upon which accounts, and becauſe this Sin exceedingly grieves the Pure and Holy Spirit of God, that proves true by common experience, which we find in *Prov.* 2. 18, 19. of the *ſtrange Woman, which forſaketh the Guide of her youth, and forgetteth the Covenant of her God, ——for her houſe inclineth unto death, and her paths unto the dead,* yea, and to the *damned: None that go unto her return again, neither take they hold of the paths of life:* Scarce any that go to her return, or repent unto Life and Salvation, as thoſe words import. Think of this place of Scripture when you are tempted by a lewd Woman; think of it ſeriouſly, and repeat it inwardly in your minds, and if there be opportunity ſpeak it openly in the hearing of others, and you will find the thoughts of Repentance afterwards, and the temptation to ſin upon that account, vaniſh.

Laſtly, Few can follow this Sin but that they will be tainted with ſuch a *Diſtemper* as will engage and oblige them to ſin on, and give it to others, that ſo (as the common ſpeech goes) they may find ſome eaſe and cure to themſelves, (ſuch

as sin upon that account, should remember that they may come off with the worst, and encrease their distemper by sinning with some; this hath been found true) though such as are deeply infected, if they neglect a timely cure, will be put under a necessity of ruining Soul or Body; of ruining the Body if they forbear sinning, and that ruine to the Body by such a loathsome distemper as makes them dread the thoughts of it, and rather to persist in the Sin, and compleat the ruine and damnation of the Soul, which they looked upon in a manner as ruined, or half ruined before. And indeed, by sinning to Fornication or Adultery, the Soul is fair for ruine; yet (with *Clemens Alexandrinus*, whose error mentioned in Mr. *Sympsons History of the Church*,) "Possibly God "may grant to them that have sinned "μετάνοιαν μίαν καὶ δευτέραν, but if we sin oft-"ner than once or twice, there is no "more *renewing by Repentance*, or pardon "for sin, but a *fearful expectation of Judg-"ment*." Though Gods Mercy, which is Infinite, and can abundantly pardon, must not be limited as if he could not, nor would not pardon those that have repeated and multiplyed their acts of sin, if they repent; and because Gods Grace is freely

given

given, (as an Infinite Being must needs be free in his Operations,) therefore such Sinners are not utterly to be excluded all hope of Repentance; yet being under such miserable circumstances of ruining Soul or Body, (whatever hope there might be of their Repentance otherwise) this is like to hold them fast in their sins, until they have sinned away their day of Grace, and are forsaken utterly.

Thirdly, If ever you should repent, (which I must acknowledge a possibility) yet you had better never sin than *repent after sinning*: For besides the defilement of the Soul, and Guilt thereby, you will pay dear for sinning, if ever you repent, you will smart for it even in this World; if you sin, be sure your sin will find you out. And surely if you have but any true love to your selves, that principle of self-love should avail somewhat for prevention of these sins, and you would resolve the same as *Demosthenes* did with respect to the Harlot of *Corinth*, that famous or infamous *Lais*, who required so great a price for the use of her Body, that several Gentlemen refused to company with her, and the Orator *Demosthenes* said, *He would not buy repentance at so dear a rate.* Let *David* be an example to you in that kind,

2 *Sam.*

2 Sam. 12. 11. *Thus ſaith the Lord, Behold I will raiſe up evil againſt thee out of thine own houſe; and I will take thy Wives before thine eyes, and give them to thy Neighbour, and he ſhall lie with thy Wives in the ſight of the Sun*; and this puniſhment for his Adultery with *Bathſheba* the wife of *Uriah*: And 10th *Verſ. Now therefore the Sword ſhall never depart from thine houſe, becauſe thou haſt ſlain Uriah the Hittite with the Sword.* But you know that was but to cover his Adultery with the Wife, or that he might take her to Wife; ſo that Adultery was the Mother Sin, and Murther the Daughter of that, and conſequently all the puniſhment of them both muſt be charged on his Adultery. Read but the 38th Pſalm, 2. 3, 4, 5. and ſo on. *Thine Arrows have ſtuck faſt in me; thine hand preſſeth me ſore: There is no ſoundneſs in my fleſh, becauſe of thine anger; neither is there any reſt in my bones becauſe of my ſin: I go mourning all the day long:—I have roared by reaſon of the diſquietneſs of my heart:—my heart panteth, my ſtrength faileth me.* Pſal. 102. 3. *My days are conſumed like ſmoak, and my bones are burnt as an hearth: My heart is ſmitten and withered like Graſs, by reaſon of the voice of my groaning my bones cleave to my skin: I am like a Pelican of the Wilderneſs, like an*

Owl

Owl of the deſert : I have eaten aſhes like bread, and mingled my drink with weeping, becauſe of thine indignation and thy wrath, &c. Now you ſee how dear this ſin coſt *David*; ſo that you have little encouragement to ſin from *David*'s Repentance after ſin, if you conſider all his ſorrow in his Repentance.

But becauſe I would not hinder, but help forward ſo good a Work as *Repentance* is, beſides what hath been ſaid already, conſider further, That there are ſome Examples of Penitents in this kind, of Repentance, in 2 *Pet.* 2. 7, 8. For *Lot*'s Inceſt, *Gen.* 19. 31. Father *Abraham*, who had promiſed to him, that *his ſeed ſhould be as the Stars of Heaven for number and multitude*, Gen. 15. 5. and in *Gen.* 12. 3. That *in him* (when he was married at that time to *Sarah*, as v. 5.) *ſhould all the Families of the Earth be bleſſed*, yet he goeth in unto *Hagar* his Handmaid, becauſe that God deferred the fulfilling of his Promiſe, and he had then no iſſue by *Sarah*, yet it is certain that he repented ; and ſo we think of *Jacob* with his two Wives, and their Handmaids, that he offended herein ; *David*, and *Solomon* eſpecially by his many Wives and Concubines that *drew away his heart after their Idols* ; yet theſe repented

in

in general to be ſure of theſe ſins; and we have reaſon to think that God ſhewed them ſomewhat of ſin in theſe things, and brought them to a particular Repentance. To be ſure, the Lord did not hold them ſinleſs, guiltleſs in ſo doing; for in *Malachi*, a Prophet of the Old Teſtament, *ch.* 2.14. eſpecially 15. verſ. *The Lord hath been witneſs between thee and the Wife of thy Youth, againſt whom thou haſt dealt treacherouſly. And did he not make one? wherefore one? that he might ſeek a godly ſeed:* Therefore take heed to your Spirit, and let none deal treacherouſly againſt the Wife of his Youth.

Again, In the New Teſtament we find ſome encouragement to repent, when it is ſaid of *Publicans* and Harlots, that *they enter into the Kingdom of Heaven*, (which I am ſure they can never do without Repentance) *before you*; (that is the ſelf-righteous, ſelf juſtifying Phariſees) they would ſooner repent. I have read in Mr. *Mead*'s *Almoſt a Chriſtian*, about Gifts, (*Anno* 1523.) That *Speiſerus*, a famous Miniſter in *Germany*, preached ſo powerfully, that many Harlots were Converted by his Miniſtry, but he himſelf fell off in time of tryal to the Papiſts: *Mary Magdalen* is ſuppoſed to have been ſuch an one, out of

whom it is ſaid, Chriſt *caſt out ſeven Devils. Luke* 8. 2.

And after the Exhortation to Mortification of Uncleanneſs, in the 7*th. ver.* of this *Coloſſ. In the which ye walked ſometime, when ye lived in them:* though they were become Penitents, yet time was, that they lived to the Fleſh. And we have an Example of the *Inceſtuous Corinthian*, 1 *Cor.* 5. 1. become a Penitent, in the 2 *Cor.* 2. 6, 7, 8. to *Forgive* him, and *Comfort* him, and confirm their Love towards him. 1 *Cor.* 6. 9. *Neither Fornicatours, nor Idolaters, nor Adulterers, nor effeminate, nor Abuſers of themſelves with Mankind, ſhall Inherit the Kingdom of God*: Continuing ſuch by means. But in the 11*th.* ver. *And ſuch were ſome of you; but ye are Waſhed, but ye are Sanctifyed, but ye are Juſtifyed in the Name of the Lord Jeſus, and by the Spirit of our God.* So that you ſee they Repented, though I muſt acknowledge too that they had greater Advantage, and were fairer for Repentance at the firſt Publication of the Goſpel, than thoſe that have long enjoyed it, and turned the Grace of God into wantonneſs; yet it is certain, there is great Encouragement to repent from hence. It is thought moſt of the *Corinthians* were infected with this wickedneſs,

edness; because the City was infamou
(even to a Proverb) upon this account
κορινθιάζειν signifying *Scortari*, to be Lasci
vious, Lecherous, or commit Fornication

That you may improve this place o
Sripture, repeat it often in your mind, an
pray it over, earnestly begging of Go
that you may be found in the number, tha
you may be washed, you may be sanctify
ed, you may be justifyed; and mentio
before him, that the Lord is gracious, for
giving Iniquity, Transgression and Sin
who pardoned the Sinners above-menti
oned, and who is the same Lord, an
changeth not, and can give Repentance t
such a vile Creature as you have mad
your self by Sin. O rest not, be not satis
fied without it, ply it hard at the Thron
of Grace, continuing instant in Prayer
and take no denial from God, and thou
wilt speed in great likelihood.

3. The Remedy of Gods appointment
is to Marry, and live honestly. It is not
to be denyed, but that several have been
reclaimed by this means, and never return
ed again unto folly. And herein let them
be sure to make choice of such a Wife, o
such an Husband, as they can heartily love
above any other, that so the passionate (or
at least real and most unfeigned) love
which

hich they bear to their own Wives and usbands, may engage them the more werfully against their former Courses, d forsaking all others (as in the *Office Matrimony*) the Man to keep only to s Wife, and the Wife only to her Hus-nd, so long as they both shall live. We not find in our hearts to wrong the rsons that we dearly love: And if a ife be beloved according to that near-s and Relation which she hath by Mar-ge, her love will so rule and overrule others, that the Heart of her Husband ll not depart from her: As King *Charles* 1st. in his last words sent from him to Queen, bid them tell her, That his oughts had never strayed from her. And s could proceed from no other princi-, but that conjugal love which he bear her in the fear of God.

The Ancient Church was too inclina-to offend against Marriage, by binding ple over-much from it, tying them up strictly to a single Life; which in-d in those times of the Heathenish and ian Persecution, was highly convenient, all had not the Gift of Continency. ur Church sets forth very excellently Causes for which Matrimony was Or-ned.

First,

First, It was Ordained for the Procrea
on of Children, to be brought up in the *f*
and nurture of the Lord, and to the pra
of his holy Name. And this is the gr
end of Marriage, that which both G
and Nature designed in it, the propo
tion of Mankind, that human Soci
might not fail; as *Justin Martyr*, *Apol.*
71. and *Athenagoras*, *Apolog. pro Christ*
p. 37. *Either* (saith he) *we Marry not at*
but keep our selves always continent; *or if*
do Marry, it is for no other end, but the br
ing forth, and the bringing up of Child
Whoever among us takes a Wife, accordi
the Laws prescribed us, he reckons he do
only for the begetting of Children, within
his desires are bound and limited; *as the H*
bandman concerns himself no further in Ti
his Ground, and Sowing of his Corn, tha
bring forth the Crop at Harvest. Hen
was, that they seldom Marryed more t
once, (as *Minutius Fœlix* speaks, p. 26.)
that merely out of a desire of Child

The Second end of Marriage was f
Remedy against Sin, and to *avoid Fornica*
that such persons as have not the Gi
Continency, might Marry, and keep t
selves undefiled Members of Christs B
marry even to a Second Marriage, saith
mens Alexandrinus, as more moderate

Or

rthodox in his Judgment, *Stromat. lib.* 3. 428. And indeed, not only to a ſecond arriage; for it may ſo happen, that a an or Woman may be left young, or of iddle Age, after the death of the ſecond third Husband or Wife, and may have ed to Marry; and therefore Marriage uſt not be confined for number to the ſe- nd or the third, but repeated as often there is occaſion for it, for this world or the other.

There may be an abundance of Laſciviſneſs in a marryed Eſtate, and dalliance th their Luſts to ſuch a Degree, that *Sa-* may *Tempt them for their Incontinency*, in 1 *Cor.* 7. 5. and that which is intended God and Nature as a Remedy of For- cation, and other Sins forbidden in the . Commandment, by this means doth her heighten the Diſeaſe, and becomes re like Oyl to encreaſe, than Water to ench the flame. And therefore our urch had great need to give that Cau- n concerning Marriage, That it is *to be ertaken Reverently*, in *the Fear of God*, *lightly*, *wantonly*, *to ſatisfie Mens Carnal ſts*, *like brute Beaſts*, *that have no under- ding*. And St. *Paul* tells us juſt before, *ſ.* 5*th.* of *Faſting*, *i.e.* for Mortification their Luſts, and *Prayer* withal, as uſe-

ful,

ful, if not needful ſometimes in the M
ryed Eſtate. If perſons find themſel
notwithſtanding Marriage tempted to
dultery and unlawful pleaſure, the D
eaſe encreaſed, and themſelves to be ha
ted with their evil Luſts more than fo
merly, it is a ſign that they have not u
the remedy aright, not in the fear of G
with that due Modeſty, Sobriety, Chaſti
which Morality and Religion require
them as reaſonable Creatures, and as C
ſtians. And here I find Mr. *Steel*, in the
plement to the *Morning Lectures*, ſpe
ing excellently to this purpoſe, p. 2
ſecond Edit. *A Man may be a wicked Dr
kard with his own drink, and a wretched B
in his own Marriage-Bed, and that an int
perate Man in Wedlock, differs little fro
Adulterer*. And to this purpoſe, the
man Oratour *Cicero, de Senect.* That in
Predominancy of ſenſual Pleaſure,
can have no Commerce with Vertue:
*Voluptas Regno nullum omnino cum Virt
Commercium*. Directions alſo muſt be
ven, or ſome helps to them who have
ned after Marriage, that they may com
Repentance.

Conſider, That ſome of thoſe Penit
mentioned before, for your Encoura
ment to Repent, were ſuch as had ſin
a

e M er Marriage, and againſt Marriage. *A-*
nſel *ham* with *Hagar*, *Jacob* with his two
l to ives and their Handmaids, *David* in his
ne D ultery, and *Solomon* with his many Wives
e ha Strangers, forbidden Nations; and
n ſo ſe in the *Corinthians* not only *Fornica-*
ot u *rs*, but *Adulterers*, that were *waſhed*
f G d *cleanſed* from their Sin, *Sanctified* and
naſti *ſtified*; and for ought we know to the
uire ntrary, ſome of thoſe mentioned, *Epheſ.*
s C 1. *You hath he quickned* (with a Spirit of
he S e from God) or *Sanctified*, *who were dead*
ſpe *Treſpaſſes and Sins: Wherein in time paſt ye*
p. 2 *lked, according to the courſe of this World,*
l Dr t. Verſ. 3. *In the Luſt of the Fleſh, ful-*
ed B *ng the deſires of the Fleſh*: The *Luſts of*
int eſh in general here ſpoken of, whether
fro rnication, Adultery, or any other Acts
he Naughtineſs. And in Titus 3. 3. *For*
: in *our ſelves alſo were ſometimes Diſobedient,*
e, M *ving divers Luſts and Pleaſures,* ἐπιθυμίαις
ue: the Greek, the Luſts of *Concupiſcence*, as
Virt. 8. 4. and ſo may comprehend Sinners
be this ſort among the reſt.

ve S Second Direction for the Marryed; Let
om e Guilty offending party *Acknowledge*
e *Wrong done*, be it the Husband or the
nit ife, and ask Forgiveneſs according to
ura at, Luke 17. 4. *If thy Brother Treſpaſs,*
ſin c. *and turn again unto thee, ſaying, I repent,*
a *for-*

forgive him; though it be ſeven times in a day; upon ſerious profeſſion of Repentance, he is to be forgiven; and this is required in order to obtain forgiveneſs from God. This to be done only in general words, if the Husband or Wife be doubtful in point of Secrecy, whether they or ſhe will publiſh your ſhame, a particular Confeſſion of the wrong done againſt the Marriage-Covenant ceaſeth to be a Duty then, unleſs it be at the hour of Death; for then none ought to go out of the World with ſuch a Guilt upon their Conſcience, and not confeſs it and the Trespaſs.

Third Help to Repentance: Apply your ſelf to the *Perſon*, or chief Perſons with whom you have Sinned, teſtifying your Repentance to them, and Exhorting them to Repentance. And if you be very weak in your Repentance and Reſolution, do not truſt your ſelf alone, leaſt the Temptation ſtir and prevail in your privacy, but write your mind, (which may be more fully delivered in writing, than by word of Mouth or Conference) or take a Serious perſon along with you, as a witneſs of your chaſt Behaviour; and then beſpeak your Fellow-Sinner, as that great example of a Penitent, the Lord *Rocheſter*

ſome of his Brethren in Iniquity. *Remember all the Evil that you and I have been guilty of together, and that before it be too late; that you may come to the like Repentance, which by the Grace of God I have given me:* to this effect. You may intimate to them, at you are going to give an Account, or lled hence to Judgment, and as ever they pe to find Mercy from the Lord, and to pear before him with Comfort, ſo that y would break off their Sins by Repennce. How can any one hope for Mercy, at dyeth in theſe Sins unrepented of? d if it be true Repentance, it will uſe good means for bringing others to Rentance, as well as bringing Guilt and ondemnation upon them, by Sinning with em.

Fourthly, Call in help from the *Prayers* others, thy Miniſter if he be a diſcreet d Religious Man, or any eminent Chriian; and take all opportunities of pubk Prayer, on the Week-days as well as e Lords-day, that the Prayers there for rdon of Sin, and power againſt Sin ay be heard for thee, and the Prayers of y Relation, thy Wife or Husband eſpeally, may more acceptably intercede, as ainſt whom thou haſt offended.

The firſt Means for Mortification of our Luſts,

Luſt, is Abſtinence, that is, a more ſpari
Diet and Faſting, much commended a
practiſed upon this account by the Prim
tive Chriſtians, in the hotter Countries,
keep the Body under, as St. *Paul* ſpeaketh,
1 *Cor.* 9. 27. to tame the unrulineſs of t
Fleſh, and bring it in ſubjection to t
Spirit: And *Origen contra Celſum*, lib.
p. 264. "We in all our Abſtinences do
"only to keep under the Body, and
"bring it into ſubjection, endeavouring
"mortifie the deeds of the Body, to e
"pel and to extinguiſh our Members whi
"are upon Earth, Fornication, Unclea
"neſs, inordinate Affection, and evet
"evil Concupiſcence and Deſire. Sin
the Holy Ghoſt recommends it in t
Word of God, (1 *Cor.* 7. 5. *That ye m
give your ſelves to Faſting*;) I need not
aſhamed to mention it, though ſome m
take occaſion to make it matter of ſpo
and paſtime: It is not a piece of *Romiſh* S
perſtition, not lying upon the cold groun
nor rolling your ſelves among the Thorn
or among the Nettles, nor Whippin
and Scourgings until the Blood com
nor eating Fiſh in *Lent*, that will do t
work, to humble and ſubdue Mens Luſ
I do confeſs the Abſtinence in *Lent* amo
the ancient Chriſtians (as that in uſe no
amo

among some Protestants) was to a good intent, as then the Summer drawing on when Mens Lusts stir most, and the Temptation is strongest, to humble and afflict both Soul and Body for past sins, and as a good Preventive of future, to lay up a stock of Prayers beforehand to help us in the time of need, and strengthen us in the hour of Temptation.

On the contrary, high gluttonous feeding is known to add fuel to this fire, to nourish and cherish it: *Jer.* 5. 7, 8. *When I fed them to the full, they then committed Adultery, and assembled themselves by troops in the Harlots houses: They were as fed Horses in the morning, every one neighed after his neighbours Wife.* And fulness of Bread you find among the Sins of *Sodom*; that is not to be understood of meer Plenty and Abundance, but the abuse of these to Gluttony, pampering their Bodies that they might be strong for their Lusts.

2*d.* Means for Mortification, or at least a good Preventive and Preservative from sins of this kind, is *Sobriety* or *Temperance*, to Drink as well as our Meat, 1 *Pet.* 5. 8. *Be sober, be vigilant, for your Adversary the Devil goeth about seeking whom he may devour,* and make his Prey; intimating to us, that if we be not sober, (and sober we are not

like to be, unless we be watchful to keep
sober company) the Devil is like to have
an advantage against us: And indeed Drun-
kenness makes a man fit for any wicked-
ness, or lays him open to all sins that th
Devil or lewd Persons tempt them to.
have read of a sad Story, that one of th
Fathers of the Church had a Son, who i
his Act of Intemperance defiled his Siste
murthered his Father or Mother who woul
have hindered it. Considering the Tem
tations and Opportunities that Men ha
of sinning in publick houses, many of wh
drive on a double Trade, and deserve mo
the name of *Brothel-houses* than *Ale-house*
And those that live by the sins of the Pe
ple in one sort, as Ale-houses that ser
not for lodging and entertaining Gue
Travellers, and the like, but to uph
Drunkenness, who matter not how m
People drink to excess, if they do
spend their Money largely, may very w
be supposed to make little Conscience
other sins, especially such as are thou
to encrease their Trades, and bring cus
to the House, as they reckon their nau
ty Women do. Considering the ho
Oaths and Curses, the Sabbaths profa
the great wast of God's Creatures by sot
ness and intemperance, the many Wh

doms and Adulteries, lying and cheating by falſe Reckonings, and abundance of all ſorts of Wickedneſs committed in ſuch Houſes, one might expect almoſt that every ſtroak of Thunder ſhould tear them down to the ground, or every flaſh of Lightning conſume them to Aſhes, or the Earth open her mouth, and ſwallow them up alive for their wickedneſs, but that there is a great day of Accounts, when all theſe things ſhall receive the recompenſe which is meet.

3*dly*. The keeping our ſelves employed in our *honeſt Labour*, or ſome good Calling, with due diligence therein, is a good preventive and preſervative againſt Satans Temptations in this ſort, and a means to weaken and enfeeble the ſtrength of Luſt, which is heightned by indulgence to the Body in eaſe and idleneſs. The poor Horſe that fares hard, and works hard all the Week long, is not neighing after others, ſo gameſome as the Horſe that lives at eaſe, and in full Paſtures. Idleneſs was one of the ſins of *Sodom*, as *Ezek.* 16. 49. *Abundance of Idleneſs was in her, and in her Daughters*, and ſhe abounded in Lewdneſs, and is infamous for it. Idle Perſons you know are ill for their Eaſe and Pleaſure, and the bait and allurement to this ſin is the plea-

ſure of it. *James* 1. 14. you read, *Then is a man tempted when he is drawn away of his own luſt and enticed:* The word δελεαζόμενος ſignifies baited, as Men do bait for Fiſh with ſomewhat alluring and pleaſing to the taſt of the ſilly Fiſh; ſo doth Luſt bait and allure idle voluptuous Perſons with the pleaſure in it. This is the reaſon why great Perſons are more addicted to this Vice and Wickedneſs, becauſe they living idly, and loving their Pleaſures, the Devil as he finds them much at leiſure to be tempted, and to hearken to his ſuggeſtions, ſo he knows they look upon themſelves as born for their Pleaſures, and therefore he hath commonly more ſuccess with his Temptations of this ſort on ſuch as they are; whereas thoſe buſied about their honeſt Calling cannot ſo well turn aſide and leave their employ to follow the Works of the Devil, and be ſo ready at his beck to fulfil his pleaſure, they having other work to do, their minds muſt be a great meaſure taken up with that, and ſo have not that opportunity; beſides that they have not that plenty of Money to ſpend upon their Luſt, and are in God's way, and in ſome meaſure in his protection, while they are about their lawful works and worldly buſineſs; but Temptation

tations come with doble the forcè to idle rich Epicures. If persons will not set themselves to work some way or other about their worldly concerns, or the concerns of Religion, the Devil will be sure to set them on work about that which is evil, God having made it the Duty of all religiously or usefully to employ themselves and their precious time, so as either God may be glorified, or the World benefited by them.

Another Means for the Mortification of our Lusts, or at least a good Preventive and Preservative from sins of this kind, is to have a due regard to *Restraining Grace*; labour to see your need of it, and to live in a sense of your weakness, and in a continual dependance on God for his Grace; for scarce any other means will take effect until Persons have learnt this lesson. Ignorance and Unbelief of Restraining-Grace, or disregard of it, hold People under the power of this sin, and cut off from them the means of their Recovery, and that power which should rescue them. They that think they have no need of God and his Grace to keep them back from this kind of Wickedness, as if they could keep from it of themselves, it is just that God should leave them to some temp-

tation from the Devil, or some alluring and ensnaring Beauty captivating them, or in some measure let loose the Corruption of their Natures, that so they may find that by Temptation, or sad experience in their own falls, which they might and ought to have learnt from the Word, that they are weaklings in the spiritual warfare, and their strength is not their own, that they stand not alone, of themselves, but that it is God's hand that bears them up, and that the frailty of their Natures is such, as without him they cannot but fall.

The Devil is much in Temptations of this nature; those that never discerned the Devil tempting them, never were throughly convinced of their need of Grace to restain him. The Devil is called an *Unclean Spirit* not falsly, but because of his instigations to this sin. The evidence from History is too apparent to be denied, or satisfactory at least, that the Devil hath taken up the dead Bodies of some beautiful Women, and walked some way with them, and when lustful Persons have met them, and courted them, and lay with them, in the morning when they awak'd they have found nothing but a dead Corps by them: And the Devil, or D

vi

vils (they being many indeed, but all conſpiring as one) are reported credibly enough in bodily ſhapes to have had carnal Knowledge of ſome Witches; it is not new to talk of *Incubus* and *Succubus* Spirits. There is never a Chriſtian upon Earth but the Devil deſires and labours all he can to corrupt him, many evil thoughts riſe up in your minds through his injections or ſuggeſtions, though he conceals himſelf, that you can but ſeldom diſcern him directly in the Temptation, and when the Temptation continues long, and you are followed with it, and haunted with theſe Luſts from day to day, 2 *Sam.* 13. 4. *Amnons* Caſe, that you *wax lean*, are ready to conſume or pine away by that means, then you may gather the Devil is in it, and ſets them on, and hopes by perſeverance and long continuance of the Temptation to prevail againſt you. When alſo the Temptation is very ſudden, and unthought of, and unexpected, and you are carried out to this or any other ſin with double the force that at other times, then he is in it that filled the Heart of *Ananias*, *Acts.* 5. 3. and that *worketh* mightily in *the Children of Diſobedience*, Eph. 2. 2.

As we have need of God's powerful reſtraint in reſpect of Satan, ſo in reſpect

of the tempting Objects, and the corrupting Beauties, as *Gen.* 6. 2. *When the Sons of God saw the Daughters of men, that they were fair, they took them Wives of all which they chose:* The *Sons of God*, that is, the holy Seed of *Seth*'s race; the *Daughters of men*, of wicked men, of *Cain*'s race, or such as were common and prostitute to men, as some think; the Sons of God were taken with their Beauty, when they saw that they were fair, then they chose them, and took them for Wives, and were corrupted by them, as the 12*th.* v. *God saw the Earth, and behold it was corrupt, for all flesh had corrupted its way upon the earth.* *Tamar* was a *fair beautiful Woman*, and therefore *Amnon loved her*, 2 Sam. 13.

Our indwelling-sin is as ready to catch at a motion of Satan, Lust within to be set on fire, as Tinder is to catch at a spark of fire lighting upon it, so vile and corrupt is the Nature of Man, and exceeding prone to this evil, yea carrying us out to *work all Uncleanness with greediness*, Ephes. 4. 19. And our Blessed Saviour tells us, *From within, out of the Hearts of men proceed evil thoughts, Fornications, Adulteries.* Swarms of evil thoughts are naturally in our Hearts. Out of the *abundance of the Heart* the Mouth speaketh its corrupt things

things, the Eye looketh on a Woman to luſt after her, and the Ear attends ſuch rotten and filthy Communication, and the whole Man acts. It is the evil within that brings forth the Fornications and Adulteries, even all ſorts of naughtineſs; therefore there is an abſolute need of God's Grace to ſuppreſs the evil of our Hearts; and great need have we to Pray, *Lead us not into Temptation*; for no Temptation of this ſort, whether from without or from within, but what is common to Men, Saints as well as Sinners, their Nature is unclean and full of evil luſtings, but only the Holy Spirit that abideth with and in the Saints luſteth againſt the Fleſh, and ſtriveth to over-maſter and keep down its evil motions, ſo far at leaſt as to purifie their Hearts, and to keep them back from accuſtomed ſins of this ſort, and bring them to a diſlike and ſome hatred of theſe ſins in themſelves or others, and bring them to deep ſorrow and Repentance if they fall into groſſer ſins of this kind.

And as you muſt labour to be throughly convinced of your need of Reſtraining Grace, ſo you muſt be *heartily thankful* for it. When God hath for a long time reſtrained the corruption within, and the Temptations from without, and preſerv-

ed thee pure and chaſt, he expects Men ſhould give the Glory of it to his Grace, as that which freed and preſerved them from theſe Sins, and not take it to themſelves, as if by their own Power, Care and Wiſdom, uſe of their Reaſon, and Government over their paſſions, they had kept and preſerved themſelves. We are taught in *Galat.* 5. 23. that *the Fruit of the Spirit is* ἐγκράτεια, *Temperance, Continence* elſewhere, 1 *Cor.* 7. 5. ἀκρασίᾳ rendred *Incontinency.* In our *Homilies* it is rendred *Chaſtity*; And the Author of the *Whole Duty of Man*, tells us, p. 135. *Every Vertue is among the goods of Grace, and therefore do we pray for it, becauſe (as every good and every perfect Gift) it cometh from above, from the Father of Lights.* As to our *Power* to mortifie our Luſts, or to keep us from being Corrupted by them, it is from *God* and our Wiſdom for the Government of this paſſion, it is from God; and therefore we are taught where we ſhould have it; *If any Man lack Wiſdom, let him ask of God*, St *James, Chap.* 1. 5. And as to the uſe of our Reaſon to any good ends, it is from God and his Grace: For the Devils are reaſonable Creatures, as well as we may, in a higher Capacity, but cannot improve their Reaſon to any good uſe, be-

cauſe

cause they are forsaken utterly. St. *Austin* (as I have read) brings in one speaking, *I have Sinned little, and yet love much. Who kept thee; who preserved thee,* saith he, *but the God of all Grace? To whom thou owest even this, that thou hast not Sinned much, not Sinned so much as others, who hast the same corrupt Nature with others.* Holy Mr. *Bradford*, when he had seen or heard of any other Christians falling into any Scandalous Lewdness or Wickedness, used to say; *There remains in my Nuture, the Seed of the same Evil, if it were not restrained by Gods special Grace.* And if we look with one eye upon our Sinful selves in the corruption of our Natures, and with the other eye Gods Grace, it will teach us the same Humility and Thankfulness. Is there any young Man or Maid that God hath kept from these Sins, and given them some measure of Purity, let them learn this lesson to be Thankful, else they will grieve the Spirit of God, and provoke him, not only to withhold further Grace, but to withdraw Grace given: 1 *Thess.* 5. 8. We are commanded *in every thing give thanks*; and so *Phil.* 4. 6. *In every thing by Prayer and Supplication with Thanksgiving, &c.* much more for so great a Grace as this is, which is taken for Sanctification it self in

some

some places. *Acts.* 15. 9. *Rom.* 1. 21. said of the Heathens, that *when they knew God, they Glorified him not as God, neither were thankful.* 24th. ver. *Wherefore God also gave them up to Uncleanness, through the Lusts of their own Hearts.* Thus God leaves the Unthankful to fall back, and to fall foully when they are wanting in observance of Gods Mercy and Grace in any respect. The Saints of God have found it so, that when God hath given them a considerable measure of some particular Grace, that they have been afterwards to seek for it, and almost as far from it as ever, and sometimes there is no other Reason to be given for it, but their defect as to this thankful Acknowledgment of that particular Grace and not giving the praise of it to God, as his Work. As 'tis not a *Praying Frame* of Heart, without *Prayer* it self, that is accepted with God, as *James* 4. 2. not the desires after good, without actuating them and uttering them before the Lord, so 'tis not a thankful frame of Heart: that is not enough, without actual Thanksgiving for this or that particular Grace. Our Mercies or Blessings are matter of Thanksgiving, as much as our wants of Petition, and our Sins of Confession.

Another means for the Mortification of

our Lusts, or a good Prevention and Preservative from these sorts of Sins, is the *Mortification of our Pride*. If we search out the causing Sin, why we are thus and thus Tempted by our Lusts, we shall often find Pride to be the cause, though not by any Moral efficency, as Covetousness is of Niggardliness and Uncharitableness to the poor, but Meritoriously, as one Sin provokes God by way of Punishment to leave us to another. And thus for our Omissions and neglect of good, we are justly left to fall into Sins of Commission.

Thus Lust, and a Temptation to some naughtiness, is often a Punishment for Pride, Pride of Beauty, Pride of Wit, Pride of Grace. Beauty is an outward Ornament, the Excellency of Gods Workmanship in our Bodies. But Pride defaceth this, the Beauty even of Beauty it self, and its Loveliness in Gods Sight, and so provokes God to leave it to such Sins as pollute and defile it, and make the Person loathsom and abominable with God. Further, Beauty, when it corrupts the Person with Pride, that Pride aims to set out it self in all its Advantages, that it may appear Amiable in the eyes of Men, and allure, if not excite the Lusts of Men; and you know, Beauty is had in Admiration

miration by the worſt and vileſt of Men, b
them eſpecially who have no command ove
their corrupt Affections; and they bein
once captivated by it, ſeek to corrupt th
perſon with the ſtrongeſt and moſt impor
tunate Solicitations. But Pride not onl
lays the Beautiful perſon open to Temp
tations of this kind more than another
but robs the Soul of Gods Protection, an
leaves it Spiritually Naked and Deſtitute
and ſo weaker to withſtand the Temptati
on, than another: When Beauty hath
need of a double meaſure of Grace, to
preſerve its Innocency, and to reſiſt the
Soliciters to Sin. A Proud Beauty will
more eaſily be corrupted by thoſe that ar
High and Honourable, and ſuch as ſhe
looks upon to be above her, however ſhe
may look down with Scorn and Contempt
upon thoſe that are below her; and re-
fuſe to Sin with them in point of Honour,
though ſhe valueth not the diſhonouring
God by her Sin: Uncleanneſs, or Tempta-
tions to them, carry great ſhame along
with them in the Eyes of the World; and
therefore God makes uſe of them to hum-
ble the Proud. The Wiſe Man ſaith,
Prov. 11. 2. When *cometh Pride*, then *com-
eth Shame*. And again, *Pride goeth before a
fall*, Prov. 16. 18. Not only in Worldly

Mat-

Matters, but even Spiritually, when good Christians shall at any time be lifted up, or be in danger of swelling with the abundance of their goodness, and think more highly of themselves than they ought to think, then God gives them up as he did St. *Paul*, to this Thorn in the Flesh. So when Christians shall begin to think themselves so good, and so holy, that they are above such filthy Sins and Abominations, or that they ought not to be Tempted to them, or, as some *Quakers*, that they are pure from Sin, or so strong, that they need not fear any Temptation of this kind; and presuming on their Spiritual Strength, grow bold, and run themselves into Temptations, they are in a foul way for some fall in of this sort, and the next news they hear, is, they are strongly tempted, if not overcome, to fall under the Temptation. It is remarkable what we read of Dr. *Dee* the Famous Mathematician in Queen *Elizabeths* time, who aspiring after things too high for him, prayed to God for an extraordinary Wisdom, in effect, that God would make him wiser than all the World besides: And so God left him to the Buffetings or the Wiles rather, and Snares of the Devil. The Devils appeared as Intelligences or Angels sent from Heaven,

to

to Reveal this extraordinary Wisdom
the Philosophers Stone, which should tur
all into Gold: He pursued this Wisdo
long in the way these Intelligences taugh
him, with whom he daily, or very ofte
Conversed; and at last was brought to th
point, and promised it, but the conditi
on of it was promiscuous *Concubitus* be
tween him and *Kelly* (who was Studen
under him in the same Art of Wisdom
and their Wives. The grave Docto
(who had been with the Emperour o
Germany, and acquainted him with the
Intelligences, and that they would infor
him of extaordinary Wisdom, and ha
Audience of the Emperour) failed here
point of Wisdom, and was very eager t
perswade the rest, even God could di
pense with Adultery, as with *Cains* an
Seths Marriage of their *Sisters*, *Abraham*
offering up his Son *Isaac*: But great sti
there was to perswade *Kelly* unto it, an
therefore there was a Paper thrown in
mong them in a terrible manner, wit
threatnings against *Kelley*, if he did n
consent to it, and that prevailed to such a
bominable Folly and Wickedness. Yo
see here the Pride ending in Lust, and a
little enough to humble the Pride of Ma
Uncleanness is such a vile, base, Brutish Si
th

lon at it muſt needs very much grieve, and
tur dly afflict a good Chriſtian to be Tempted
do ſuch a Wickedneſs, that he ſhould not
ugh above that, who thought himſelf ſo e-
fte inent in Grace. When God would hum-
th e Chriſtians, and abaſe the Pride of Man,
diti en God lets Satan looſe to ſtir up the
be rruptions of their Hearts (as Mr.
den kins, Dr. *Gouge*, Mr. *Capel*, and others
om firm) and ſhews them what is in their Na-
ſto res, how vile and corrupt and abomina-
r o e they are, and makes them to ſigh un-
hel r the Burthen of their Corruption, and
for ath themſelves for their polluted Na-
ha res: This comes to paſs in that work of
re d, wherein he would diſcover the hid-
er t n evil of our Hearts (that the Heart is
di l of evil, ſwarming with evil Thoughts,
an rnications and Adulteries) to humble us
han Gods intent, to grieve and to foil us in
ſti tans ſifting and ſearching us, to ſee what
an l he can find in us, and ſtir up, actuate,
n d work upon. Chriſtians are moſt gene-
wit ly ſubject to Spiritual Pride after their
no ſt Converſion. And therefore St. *Paul*
ch a Ep. to *Tim.* 3. 6. *Not a Novice*, (ſpoken
Yo a Biſhop) *leaſt being lifted up with Pride,*
l a *fall into the Condemnation of the Devil.*
Ma hile they are but weak Chriſtians, and
Si ve but a ſlender knowledge of Chriſt,
th and

and Grace, and the Truth of Gods Pro
dence, as the giver and dealer forth of
good, Temporal, Spiritual and Eternal
his Government of the World; and wh
the work of Humiliation doth not rea
their Hearts: The knowledge of the
things will certainly humble a good Ch
ſtian, and fill him with Grace: But Pri
moſt troubles Chriſtians in the days
their Ignorance and Emptineſs. Emp
Veſſels make the greateſt ſound. The
have the beſt conceit of themſelves, w
have the leaſt, or but little Grace to
cover their Corruptions. Now there is
way of removing the Temptation to L
until the cauſing Sin be removed: A
therefore that muſt be firſt found out,
the force of our Prayers, and our Re
ance be ſet againſt it. In vain do we
to be pure and Chaſt, while we conti
abominably proud: We may pray
cry, and ſigh too, and ſtrive as it were
Heart Blood out, to get the maſtery o
our Luſt, and yet God not ſpeed us,
we not find any ſucceſs anſwerable to
Pains and Endeavours, becauſe we do
reſiſt aright, nor ſee the Original
Principal Evil: Even as a Phyſitian, if
miſtake, or diſcern not the cauſe of his
tients illneſs, his Medicines are like to

nd perhaps the Patient be as bad or worse han he was before: Or even as in a Be-ged Town, there is in several cases a lse and true Attack made, and then your esistance will not secure the Town, un-ss it be at the right place, where the reat stress lies, and the main force of he Besiegers. Here then your work will e to importune the *Holy Spirit*, that was romised to *Reprove* or *Convince the World f Sin*, St. *John* 16. 8. that he would help ou to find out the causing Sin. In such ases, it may be for some Sin past, present, r to come, or coming upon you, that you re Tempted; the which Sin the *Holy Spi-* according to his Office will shew you, if ou be willing to know the worst of our self, and seek it.

First, For some *past Sin*, as *Job* com-lains, Ch. 13. 26. *Thou makest me to pos-ss the Sins of my Youth*: And *David* cries ut, *O remember not against me the Offences f my Youth*, Ps. 25. 7. and Ps. 79. 8. *O re-ember not against us former Iniquities*, or *r old Sins*, as in the old Translation. nd it is a common Maxim in Divinity, hat Sins before Conversion, or turning nto God, are punished after Conversion: nd so our youthful lusts may be punish-d upon us many years afterwards, even when

when we hate them and loath them; y
through the Fury and Violence of Sata
Assaults and Instigations we may be haun
ed and pestered with our lusts, and ev
wonder what is the matter with us; a
this is to humble us for those former i
quities, by confession of our sins, and P
tition for Pardon. The guilt of past s
remains upon the Soul even after t
Power of them is subdued. Althou
at a Mans Conversion, or the turning
his Heart unto God, or when the Wi
is determined for God, resolved f
Godliness, against the Riches, Hono
and Pleasures of the World, so far
they cannot be gotten or kept with
sinning against God, all his sins are so f
forgiven, that he is in a pardoned, jus
fied state before God; yet the tempo
chastisement and punishment is not for
ven, (as is plain in the case of *Davids* p
nishment for his *Murther* and *Adulter*
and *Micah* 7. 9. *I will bear the Indignat*
of the Lord, because I have sinned agai
him, until he plead my cause, &c. *And wh*
I visit, I will visit their sin upon them:) N
the Spiritual Punishment so wholly fo
given, but that those evil courses whi
a Christian was most addicted unto in h
days of sin, while he was unconverte
m

may ſtick by him afterwards, and that
x cloſely that they may fetch tears from
is eyes, and ſighs from his heart, and
the grief and bitterneſs of his Spirit,
nd make him cry out, *Oh wretched man*
hat I am, who ſhall deliver me, &c. Yea he
may be ready to faint under the Violence
f his temptation, and be full of doubts
nd fears, as if God had *forgotten to be gra-*
ious, and ſhut up his loving kindneſs in diſ-
pleaſure, &c. Pſal. 77. 9. Yea others, who
ave ſeemed righteous, and as if they
were returning unto God, when their paſt
have returned upon them, and the
ight of Gods Wrath for thoſe ſins lain
envy upon their Spirits, have been beat-
n off from the ways of God; and though
ey had as it were one foot in Heaven,
ave drawn that back; yea, ſome have
een ſo far overcome of the Evil One,
to have been ſwallowed up in deſpair,
nd concealing their guilt the Diſtemper
ath raged the more inwardly, until at
ſt they have made away themſelves. I
peak this as one that paſſed through this
ery trial, through the Lords goodneſs,
hen one and the other periſhed in it.
nd thus it will be, and it muſt be, that
here the Sinner ſinneth moſt, and is
moſtdeep in guilt, that there his Humili-
ation

ation must be the greater: And for t
very end it is that God suffers the tem
tation to return upon him, though a
nitent, and holds him long under
temptation, until he be sufficiently
effectually humbled, and smart for
sins, and find that it is an evil and bi
thing that he hath sinned so much.
must be punished either in this World,
the other World; but for true Penite
the future Punishment cannot reach the
There is no condemnation for them that a
Christ Jesus; therefore their sins ar
grief and vexation to them; their
and misery, and punishment to them
being *chastened of the Lord* both corpo
ly and spiritually, (by the *tenrours of*
Lord let in upon their Souls for sin)
so they should not be condemned with the wo
1 Cor. 11. 32.

Else in the second Place, it is for so
present sin that we are tempted by
Lusts, either for our neglect of Pra
and so we grow weak, and want that
ritual strength against these sins wh
we used to have, and our Lusts gr
strong, and get ground upon us; or
our lewd Company, or high glutton
feeding, or spiritual Pride and Confide
on our own strength; or for disreg

f Gods Word, when that is vile in our yes, and slighted, God may then give us p to some vile lust; or for indulging our ase and idleness, or for Incontinency and scviousness in Marriage; or defiling, olluting the Holy Sacrament, or the ther Ordinances of God, by entertaining the fancies of Lust, and contemplating them in the very time of Gods Worship.

Or Thirdly, It must be for *prevention* of ome *sin to come*: and thus our good God iscovers to Christians the corruption and ickedness of their Natures, as the Fountain-head of all their Lusts, for a greater Mortification of this Heart-wickedness, nd deeper humiliation for it: And this will be the best means to prevent sins for he future, even when the inner rooms of he Soul are swept und cleansed from in; for from *within* out of the *hearts* of men *proceed evil Thoughts, Fornications, Adulteries.* The more the Heart is purged, the less will the life be corrupted.

That was partly *preventive* of evil, when St. *Saul* (2 Cor. 2. 7.) was *tempted* (as he calls it) by a *thorn in the flesh, least he should be exalted above measure.* God will make the best know how vile their Nature is, that they are Flesh and Blood as well as

other

other men, least their exaltation in Gr
should make them forget themselves, a
their depravation by Nature: And p
bly, when we begin to grow more sec
and careless, more slack or negligen
then some Lust is let loose to awaken us

Another means for the Mortification
our Lusts, or a good Preventive or P
servative from sins of this sort, is a c
care to *flee all appearance of evil*, not o
such things as may corrupt Peoples Mi
and Manners, but whatever carries w
it but a suspition of lightness and imm
desty; not only to shun such speeches
actions, signs and gestures of the Bo
and manner of Apparel, as is transpar
and next to nakedness, with such thi
as have an apparent wantonness and la
viousness in them; but avoiding th
things which are commonly reputed sc
Places and Persons of ill Name, and
those things that may bring an ill rep
upon you, though possibly you may
innocent, and in that respect it be un
servedly. A Man would not only h
his Wife be honest, but not to go in
Dress like to this or that Strumpet, t
she may not so much as appear to be i
modest: And thus our Church is not
ly a pure Church, having the Gospel

other men, leaſt their exaltation in Gra
ſhould make them forget themſelves, a
their depravation by Nature: And po
bly, when we begin to grow more ſecu
and careleſs, more ſlack or negligen
then ſome Luſt is let looſe to awaken us.

Another means for the Mortification
our Luſts, or a good Preventive or Pr
ſervative from ſins of this ſort, is a d
care to *flee all appearance of evil*, not on
ſuch things as may corrupt Peoples Min
and Manners, but whatever carries wi
it but a ſuſpition of lightneſs and imm
deſty; not only to ſhun ſuch ſpeeches a
actions, ſighs and geſtures of the Bod
and manner of Apparel, as is tranſpare
and next to nakedneſs, with ſuch thin
as have an apparent wantonneſs and laſ
viouſneſs in them; but avoiding the
things which are commonly reputed ſu
Places and Perſons of ill Name, and
thoſe things that may bring an ill repo
upon you, though poſſibly you may
innocent, and in that reſpect it be und
ſervedly. A Man would not only ha
his Wife be honeſt, but not to go in h
Dreſs like to this or that Strumpet, th
ſhe may not ſo much as appear to be i
modeſt: And thus our Church is not o
ly a pure Church, having the Goſpel

a Tranſlation uncorrupt, and the Ordinances of God, Prayer and Preaching, and the Sacraments in their Doctrinal Purity (though *ut nævus in pulchro corpore*, ſome blemiſh in her neglect of Diſcipline) but hath and muſt have a care not to come too near that ſhameleſs Strumpet of *Rome*, if it be in appearance only. The Doctrine of our Church againſt *Tranſubſtantiation*, and Declaration in the *Rubrick* after the *Communion*, ſufficiently clear us from ſymbolyzing with Idolaters, in kneeling at the Sacrament; and wearing the Surplice without conſecraring it, from Superſtition and an Opinion of Holineſs of the Garment: And as to the ſign of the Croſs, ſome have wiſhed it were left at liberty, or the uſe of it forborn; if there be any appearance of evil in it unto the People, it appearing lawful to the Miniſter, he ſhould have his liberty allowed him by them, to adminiſter the Ordinance of Baptiſm belonging to him, and not to the People; and ſo it hath not the nature of ſcandal and offence as other things, if not endangering the People, or drawing them to do the like, to whom it appeareth evil. But to return from this digreſſion, even as thoſe that go to the utmoſt of what is lawful, may juſtly be

carried a ſtep farther, and fall into ſome-
what that is ſinful; even ſo God may juſt-
ly leave thoſe to fall into real evils, who
go ſo far as to allow themſelves in known
appearances of evil, under pretence that
there is no hurt in them, and that they
mean honeſtly: For People cannot diſcern
inwardly what is in your heart, but only
judge outwardly according to what is vi-
ſible and appeareth. St. *Cyprian, de Diſcip.*
& Habit. Virg. p. 167. juſtly chides, and
that ſeverely, with ſome Virgins, for be-
ing preſent at Weddings, where they
laughed freely, could not but hear looſe
Diſcourſes, ſee uncomely Carriage,
feed upon luxurious Diſhes, all which
muſt not only kindle, but add fuel to the
Fire, and fill the mind with undecent
thoughts and deſires. St. *Hierom* on the
other hand, does as much commend
ſome whom he knew, who always kept
at home on Feſtival days, to avoid the
crowd and gazes of the People, and would
never go abroad at thoſe times, when
they could not venture into the Public
without the greateſt care and cuſtody
over themſelves. They were not willing
to come within the ſhadow of a temptati-
on; ſuch was the cautiouſneſs of the Pri-
mitive Chriſtians; they ſtood at a di-
ſtance

ſtance from whatever was offenſive either to their eyes or ears; their ears they ſtopt againſt all looſe idle Songs, all filthy and obſcene Diſcourſes; their eyes they ſhut againſt all uncomely Objects, all wanton and laſcivious Pictures. *Clemens Alexandrinus* expreſly tells us, Not doing any thing that ſeemed to carry an ill colour with it. The 30*th Canon* in the *Laodiccan Council*, did forbid Chriſtian men to uſe the ſame common Baths with Women. St. *Cyprian* writing to *Pomponius*, charges him, that Men and Virgins ſhould not only not ſleep near one another, but not dwell together in the ſame houſe, (Religious Houſe for Eccleſiaſtical Perſons of whom he ſpeaks,) leaſt the infirmity of their Sex, and the ſlipperineſs of their Youth ſhould betray them into the Snare of the Devil. In the Councel of *Nice*, *can.* 3. *ubi vid. Zonar.* it was univerſally forbidden, and no Man within the Clergy was allowed to have any Woman near him, unleſs his Mother, his Siſter, or his Aunt, or ſuch only of whom there could be no ſuſpition. The Councel of *Antioch*, Anno 272. condemned this in *Paulus Samoſatenus* among the reſt, that he and his Presbyters and Deacons kept theſe introduced Women,

called Συνείσακτοι, whereby horrible inconveniences did arise; for besides the Snare and Temptation of it, although they should keep themselves innocent, yet they could not avoid the suspition and scandal that would arise, and the danger of drawing in others by their bad Example. So that it is not convenient for these to have such a familiarity in their converse, especially not to be much together alone and in private; above all, no any young or new-married Woman with any other, though they may have a little Religion in them, yet we know not what may come of such a familiarity, when they carry Flesh and Blood about them, and having opportunity may be tempted and fall under the temptation: We know the trusting Young Women in secret with the Priests of the Church of *Rome*, in order to their Confessions of sin, hath been shrewdly suspected of sinning as well as confessing.

I shall here put in a word of Caution. Be not forward to entertain suspitions of others, and to believe ill of them in this kind. Whilst Peoples naughty hearts (which are naturally too prone to it) receive and give credit to such reports of Whisperers, open Slanderers, they often offend

gai

gainſt Charity: for you know it hath been the great Policy of the Churches Enemies to ſlander the moſt Eminent Servants of God in this kind. The Primitive Chriſtians, as *Minutius Fœlix*, p. 7, 8. That the Chriſtians knew one another by certain privy marks and ſigns, and were wont to be in love with, almoſt before they knew one another; that they exerciſed Luſt and Filthineſs under a pretence of Religion, promiſcuouſly calling themſelves Brothers and Siſters, that by the help of ſo ſacred a Name, their common Adulteries might become inceſtuous; that upon a ſolemn day they met together at a Feaſt with their Wives, Children, Siſters, Mothers; where after they begin to be warm and merry with excеſs of Wine, Fleſh is thrown for the Dogs, who being tied to the Candleſticks, begin to leap and friſk about until they have run away with and put out the lights, and then in the dark, the fit cover for Impudence and Villany, they promiſcuouſly run amongſt one another into filthy and inceſtuous Embraces. One would ſcarce think it could enter into the Heart of Man to conceive ſuch abominable falſhood. Beſides, the *Arians* ſuborned a Woman who accuſed *Athanaſius* of Whore-

dom or Adultery with her, but in the Councel *Athanasius* ordered one *Timotheus* a Presbyter to speak, he himself being silent: She pointing out to *Timotheus*, with clamours void of all modesty, affirmed he had abused her, so that all present discovered the Forgery. The forged accusations also sealed with Oaths and Imprecations against *Narcissus* Bishop of *Jerusalem*, in the third Century, and God's Judgments upon the three perjur'd wretches, are well known: and the Blessed Servants of God, *Calvin* and *Luther*, slandered in *Turner*'s Latine Epistles (an *English* Apostate) for the most detestable Lust among other abominable falshoods, the Churches Enemies throwing dirt stoutly, that it may stick somewhere. And I have found it true by sad experience. Charity obligeth not to suspect the worst of others, where you can prove none really and effectually; they may be more innocent than you imagine: it is a great wrong for a good Christian upon any slight surmise from his looks, or for hear-say, the sly reports, whispers and suggestions of his Enemies, to be censured, reported or reputed as naught, or for some small appearance of evil, a pleasant look, smiling Countenance, or unhandsome jest, *&c.*

Another Means for the Mortification of our Lusts, or at least a good Preventive and Preservative from Sins of this sort, is to abstain from *lewd Company*; as *Psal.* 18. 26. *With the Pure thou shalt shew thy self pure.* There is a Proverb among the *Jews*, *Tell me with whom thou goest, and I will tell thee what thou dost:* And so in *Prov.* 22. 24, 25. *Make no friendship with an angry Man, and with a furious man thou shalt not go, least thou learn his ways, and get a snare to thy Soul:* The like may be said of every Sinner. And indeed we are not only apt to learn the ways of the wicked, but we *grieve the Holy Spirit* of God, by chooſing his known Enemies for our Associates; by an intimate Fellowship with such we lose the Fellowship of the Spirit, and in time shall find our selves infected with their evil courses, whose Company we so much delight in. Many a lewd Man hath corrupted his Companion, drawing him along with him to the impure and unchast embraces of an Harlot, and involved him in the same guilt and condemnation with himself. By the Company and Allurements of ill Women, how many hopefull young Men have been ensnared and captivated, and ruined Soul and Body for ever! This hath been the

undoing of thousands, and hath made them a grief to their Father, and a shame to her that bore them! Christians are out of Gods way, and consequently out of Gods Protection while they are in such bad Company, fall they may, and that foully too. And many a Young Maiden, or Young Woman, more innocently minded, by the temptations and continued solicitations of lewd Persons, whose Company they delighted in, have been robbed of Modesty and Chastity at once: And when once they have transgress'd, they have thought there was no other way of saving their Credit, but by multiplying their Whoredoms in a promiscuous *Concubitus*, whereby they think to hide their shame from the World, as if they had not sinned; after the way of an Adulterous Woman, that *wipeth her mouth, and saith I have done none ill.* And thus it comes to pass, that those who at first had some modesty in sinning, and sense of shame in so doing, and were fain, as it were, to offer Violence to their bashfulness, yet in time come to grow bold in sin, and from being tempted fall to tempting and soliciting others, and make a trade of sin, sinning their souls into desparation or an utter hardness and impenitency of Heart.

Im-

Improve all the *Ordinances* of God to this end, to the Mortification of your Lusts. I shall begin with *Baptism*. You know we are all born in sin, polluted and unclean, as *Job* 25. 4. *How can he be clean that is born of a Woman?* Ch. 14. 4. *Who can bring a clean thing out of an unclean?* But Baptism is an Ordinance for washing and cleansing us, Souls and Bodies, from this natural pollution and defilement by sin. Christ is said, *Eph.* 5. 26. to *cleanse his Church* by *the washing of Water*, &c. that is, by Baptism; and *the Blood of Jesus Christ* which *cleanseth from all sin*, St. *John*, 1 Ep. 7 *vers.* latter part of the Verse. As Water applyed to the Body, is of a cleansing nature to wash away Spots and Stains, so the Blood of Christ signified by the Water in Baptism, this Blood of Christ in its Spiritual and gracious Effects, is of great power and efficacy for cleansing the Soul from Sin, And if *Naaman's* washing in *Jordan* because it was Gods own Command, was blessed to the curing and cleansing him from his Leprosie, how much more shall *the Blood of Christ*, *the eternal Son of God*, (and as *Zech.* 13. 1. the *Fountain opened for sin and uncleanness*,) *who through the eternal Spirit offered himself without spot to God*; I say this Blood of Christ, (through

the Power of God working with it in his Ordinance,) *purge our* Hearts and *Consciences from dead works to serve the living God.* Heb. 9. 14. and that Service out of a pure Heart: Then there is (as hath been shewed) a power in Baptism towards the washing away of sin, and cleansing the Soul from sin.

1. To washing away the *Guilt or Stain* that Sin leaves behind it upon the Soul even for a long time after the Commission of it: *Acts* 2. 38. *Repent, and be Baptized every one of you in the Name of Jesus Christ for the Remission of sins.* Now whensoever any true Penitent labours under the sense of his sins past, and finds the guilt lying heavy upon his Conscience, or his past sins returning upon him, though he be diligent in the use of the means of Grace, and walk with God rather better than before, let him know, it is a sign that his past sins of this kind remain unpardoned; and that there yet lacks that particular Repentance and humiliation for those sins (though they were committed a long time ago) and sueing out Pardon through the Blood of Christ, and the Improvement of our Baptism to that effect, which is Gods Ordinance, for washing away of sin as *Acts* 22. 16. said to *Paul, Arise and*

be baptized, and wash away thy sins: Baptism signifying and sealing the Pardon of their sins to those that truly repent. Every Ordinance of God hath a greater blessing working along with it than every thing that is not an Ordinance. Mr. *Calvin* excellently improves this Notion in his *Institutions*, in the Part *de Baptismo*. §. 3. *Quocunque Baptizemur tempore, nos semel in omnem vitam ablui & purgari. Itaque quoties lapsi fuerimus repetenda erit Baptismi memoria. Puritas enim Christi meo obtata est, jis tantam qui sub peccatis suis fatigati & desolati gemunt, ne in desperationem ruant.* To remember the washing away our sins: Now the efficacy of Baptism is not to be tied only to Baptism, to keep us from despair for sin in troubles of Conscience, in the very instant of Baptism, but may be of force afterwards: *At what time soever a Sinner repenteth of his sins* in general, and after of any sin in particular, that he should find his sins done away through the Blood of Christ, and the comfortable sense of Gods Mercy pardoning him, sealed unto him in Baptism, conditionally upon his Repentance; Pardon being conjoyned with Repentance; as *Acts* 3. 19. *Repent, that your sins may be blotted out*; with Luke 24. 47.

So

So that the Blood of Christ, with Peace and Pardon by it, is never applyed to any in their sin, but upon their Repentance and Purification from Sin.

And so as to the power in Baptism to *cleanse* from the *filth of Sin*: This may be of some force and use afterwards, not only monitory to us, that as we were washed in Baptism, which we know is an Ordinance for cleansing from sin, so we should keep our selves, Souls and Bodies pure and clean, and not return again with the *Dog to his Vomit*, or the *Sow that is washed to the wallowing in the mire*; but that also afterwards, when we come to years of Discretion, by Faith to lay hold of the inward and spiritual Grace of Baptism, that we may then find our Souls sanctified and cleansed by the washing of Water, or the mystical washing away of Sin, of unclean to be made clean and pure from the spots and filth of the Flesh. This Improvement of Baptism is to be made especially, in the Interim between Baptism and that Age that is fit for admission to the Lords Supper: Those that are troubled with youthful lusts, that they may find some Power from this Ordinance, (for certainly there is a power in every Ordinance,) and help against

this

this sin, a great Power and effectual that cleanseth from natural pollution; and this is done in those lusts that shall die after Baptism, in a state of Salvation; and so clean and holy, who are born unclean. Because that our natural inclinations are so strong to this Sin, therefore it is that our lives are so much stained with it: And if Baptism doth cleanse our Natures, (as when the inward Grace accompanies the outward Sign, it certainly doth) the efficacy of Baptism must needs be great, and the benefit of it being great, we must in all humility seek it of God, and in Faith expect it, and depend upon God for it.

Next Ordinance to be improved, is the Sacrament of the *Lords Supper*; where we may get some help also against this sin; against the guilt of this sin, in that Christs Blood was shed for the Remission of sin, and so he is said to *bear our sin on his own Body on the Tree*, and *Christ dyed for our sins*; the *Lamb of God that taketh away the sins of the world*, St. John 1. 29. and *putting away sin by the sacrifice of himself*: Christs Death being considered in that Ordinance as an Atonement for Sin. Against the Power of Sin, you know the Sacrament is a strengthning Ordinance,

accord-

according to that, *My Flesh is Meat indeed, and my Blood is Drink indeed*; that Christs Body and Blood being receiv spiritually, the taking Christ in his Offices of *Prophet*, *Priest*, and *King*, is real nourishment for our Souls, (spiritual Beings requiring spiritual Food) Meat and Drink is for our Bodies. Eating and drinking is for strengthning the Body; and so this spiritual food is hea ty food, of good nourishment, of gre strength: *I can do all things through Christ strengthning me*, saith St. *Paul*, Philip. 4. And in this Ordinance Christ strengt eneth, here especially. If our Lusts strong and powerful, so be it they ha not the Dominion over us; (for then are not fit for this Ordinance, if we co with unmortified reigning lusts) lo he is one that is stronger, and is able to bi these lusts, to overmaster them, and ke them under in subjection: And thus m a Soul plead with God at this Ordinanc or as the Leper, *Mat.* 8. 2. *Lord, if thou wilt, thou canst make me clean*, and *he said, I will be thou clean.* Lord speak to my Soul th powerful word, and I shall be clean. Tho that commandest the tempestuous Wind and they cease, the troubled Sea and Wate that cast up mire and dirt, and they rest

com

command my unruly lusts, and they shall be still, and not send forth their filthy and polluted imaginations, thoughts, words, or actions, to defile my Soul and Body: And as we receive Christs Body, (pure from Sin by an immaculate Conversion) that so our sinful Souls and Bodies may be washed and made clean by his Body, as it was given for our sins, and through his most precious Blood, and our Bodies continue pure and undefiled Members of Christ, and not be made the Members of an Harlot. One thing too should not be forgotten, that if you have formerly come to this Holy Sacrament with your Lusts, and so polluted this Ordinance, and defiled the Body and Blood of Christ, and made them vile by taking them into your vile Bodies, unclean, loathsome and abominable, be sure your Soul be humbled for that; and perhaps you will find your Lusts stir before the Sacrament, to put you in mind of it, and call you to this Humiliation for polluting former Sacraments, that nothing may remain to corrupt or hinder the efficacy of the present Sacrament. One thing more also, in Ministers especially, may provoke God to leave them to sins or temptations of this kind, when they allow a mix'd Communion

nion of the clean and the unclean, not on-
ly in the Church, but in this Ordinance.
A corruption and depravation (in the scan-
dalous neglect of Discipline at present)
which the Holy God disalloweth of, and
complaineth that his *Priests had profaned*
the holy things, putting *no difference* be-
tween the *holy* and the *profane*, the *clean*
and the *unclean*, Ezek. 22. 26. 1 Cor. 5. 11. and
the *Rubrick* before the Communion, con-
demning this practice, *&c.*

Another Ordinance to be improved, is
the *Word*: You know the Word is *pow-*
erful; and as in the 119th Psalm, v. 9.
Wherewithall shall a young man cleanse his
way? by taking heed thereto according to thy
Word. *Youthful Lusts* they are called, as
if that Age above and beyond all others
were most in danger by these lusts; and
therefore a Young Man hath great need
to cleanse his way, to walk in clean paths.
And how must this be done? it is said,
by taking heed, by a due care to walk ac-
cording to the *Word* of God: *Psal.* 19.
8, 9. *The Commandment of the Lord is pure,*
and the fear of the Lord is clean; clean in
its effects, cleansing the Soul from sin.
John 15. 3. *Now are ye clean through the*
Word which I have spoken unto you. When
you hear the Word of God preached for

Morti-

Mortification of Luſt, Purity of Heart, or the like, take diligent heed to that word eſpecially, for that is a proper Word, a ſuitable word for your Soul: And if your own Pariſh Miniſter do not preach upon ſuch ſubjects, or very little, and very ſeldom preach againſt this reigning ſin, if you hear upon enquiry of Texts of any other Miniſter that preacheth near you on this point, go hear him for one Lords day or two; for God works moſt with the Word preached, and that Word which is preached is moſt proper, powerful too, when it touches your condition moſt, and comes home to your beloved Luſt.

Beſides this there is another way of improving the Word of God to very great Advantage, and that by treaſuring up ſuch places of *Scripture*, as ſuit moſt with the caſe of your Soul; as in this particular ſuch places of *Scripture*: *Pſal.* 119. *Wherewithal ſhall a young man* or maid *cleanſe his way*, &c. and 2 *Tim.* 2. 22. *Flee alſo youthful luſts, but follow righteouſneſs, faith, charity, with them that call on the Lord out of a pure heart.* Coloſſ. 3. 5, 6. *Mortifie therefore your Members which are upon Earth, fornication, Uncleanneſs, inordinate affection, evil concupiſcence*, &c. *For which things*

ſake

ſake the Wrath of God cometh on the Ch
dren of Diſobedience. But, *Mat.* 5. 8. *Bl*
ſed are the pure in Heart, for they ſhall
God: And 1 Ep. of St. *John* 3. 3. *Ev*
one that hath this hope in him, purifieth him
even as he is pure. Create in me a clean Hea
O God, &c. Pſ. 51. 10. (*Lord if thou w*
thou canſt make me clean.) with *Ezek.* 37.
Then ſhall ye remember your own evil w
and your doings, which were not good, and
loath your ſelves in your own ſight, for
Iniquities, and for your Abominations.
bring you to Repentance,

Theſe and the like places of Scriptu
being often Repeated in your Mind, ev
day, or in the time of Temptation,
be of great uſe to charm your Luſts,
lay them aſleep, to cleanſe the young M
way. If the Devil at the rehearſa
ſome words ſerviceable to the black A
Charms people, how much rather do
think, that the Holy Spirit will work
the Word inſpired by him? And
ſhould it not be as powerfully and effe
ally, as the Devil doth in his Cha
Works, if you be as much devote
God, and as skilful in the word of R
teouſneſs as they are in the Devils
and devoted unto him.

But if we reject the Word, as thoſe Pſ. 81. 11, 12. *But my people would not hearken to my Voice*, i. e. the word of God: *Wherefore I gave them up to their own hearts Luſts*: God will make thoſe vile, in whoſe eyes his Word is vile, or any other Ordinance of God. *Rom.* 1. 25. *Who changed the truth of God into a Lie, and Worſhipped and ſerved the Creature more than the Creatour, who is bleſſed for ever. For this cauſe, God gave them up unto vile Affections*, unnatural Luſts; and ſo, in the 23. *ver.* and all this for diſhonouring God in his Worſhip. If thou ſhalt lye like a Logg in the preſence of God, in in ſuch a careleſs irreverent Bruiſh Poſture, as manifeſteth a downright contempt of Gods Worſhip, thou diſhonoureſt God in this Worſhip, and God may puniſh and make thee as vile by thy Luſts, and Diſhonourable.

We read of *polluting the Sabbath*, *Iſ.* 56. 2. the Ordinances of God, when we allow and indulge our Luſts in the very Temple of God, and Acts of Worſhip, or upon the Lords Day follow our Luſts, or do any thing which makes the Lords Day vile, this may provoke the Lord to leave us to pollute our ſelves.

But as the Word of God, and the Ordinances of God duly performed, promote Purity,

Purity, so there are other things as co
trary to it, to be carefully avoided, as fea
ful Temptations and Provokatives to Lu
such are lewd Ballads, Plays, Stories, a
Lascivious Songs of Love, τὰς Σατανι
ὠδὰς, as *Chrysostom* calls them, *Songs of*
Devils composure, which vitiate and co
rupt the minds of Youth; it being nat
ral for the Heart and Mind to be wroug
upon by those things which are much
the Mind and the Tongue, until they r
semble, and are made Conformable un
them, as the word to work Purity; oth
things frame the Mind into Wanto
hess.

The last means is *Prayer*, and this I p
in the last place, because Prayer must
Gods Blessing upon all the other mea
Every thing is Sanctifyed by the Word a
Prayer. (The Word put in, as bringing
to the knowledge of Christ, in and thro
whom all things are Blest to us, *Eph.* 1. 3. e
our Prayers accepted, being offered up
his Name, which the Word teacheth us
do;) but *Prayer*, that especially begs a
obtains Gods Blessing, Grace to flee th
Evils which may Corrupt us, and to p
ctise those things, attend those Ordina
ces which may purifie us. It is not enou
to know our Duty, our Helps to Vertu

and to this of Chastity in particular, and our Temptations and Hinderances, but if we would have Grace and Strength enabling us to practise accordingly, *Prayer* must procure it. But besides, *Prayer* of it self is a special Help in this Case. *Pray that ye enter not into Temptation*, Mat. 26. 41. that ye be not *drawn away* of your *own Lusts and enticed* and allured with the pleasure of this Sin. For then *are you Tempted*, as St. *James* 1. *Prayer* is an excellent fence and preservative against this Temptation: and therefore *David* Prays, *Make me a clean Heart, O God*, Ps. 51. 10. and *keep thy Servant back from presumptuous Sins; then shall he undefiled, and innocent from the great offence*; in the Church Translation of the *Psalms*. However, *Davids* great Offence was his Adultery with *Bathsheba*, that caused the Murther of *Uriah* her Husband.

A Praying Christian may plead thus with God. It is for thine Honour, to kill every Corruption: It is thy work to Sanctifie and Purifie our Hearts. Christ *gave himself* for that end, *to redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works*; or that we may *deny our selves*, and do Violence to our corrupt Nature, *Crucifying the Flesh* with the Affections and Lusts thereof; *Mortifying*

our

our Members, Fornication, Uncleanness, in
dinate Affection, &c. That our Bodies m
be *pure* and undefiled Members of Chri
and not the *Members of an Harlot*. T
our Bodies may be preserved everm
chast and uncorrupt, Temples fit for
Holy Ghost to dwell in: That we may
scape the pollutions which are in the Wo
through Lust, and adorn that pure and
defiled Religion, which we profess: —
Make us clean Hearts, O God; and re
right Spirits within us, that we may *rem*
ber our own evil ways, and our doings that
not good, and loath our selves in our own si
for our Iniquities and our Abominations: T
is very fit to bring us to Repentance, e
for a Personal use, or in behalf of the
tion. And for young persons, that t
may have Grace to *flee Youthful Lu*
And to *follow after Righteousness, Faith, C*
rity, calling upon the Lord out of a pure He
Prayer is a drawing nigh to God: A
God draws nigh to us with his Grace
Spirit, when we draw nigh to him, h
nigh at hand, ready to help us; but
stand at a great distance from God,
looks upon us too as afar off, when
make no Conscience of this duty of Pr
er. When we absent our selves from
Throne of Grace, and are not seen
G

God in Secret, then God hides his Face from us, and upon Gods withdrawing and deserting, our Spiritual Enemies are present, the Flesh and the Devil, and the Allurements of the World, they Tempt, Attack and prosper. How others find it, I cannot tell, but I am sure I find that the Devil is busie with me whenever I neglect Prayer; some evil thoughts or other he follows me with; but then my Heart is pure, when I am most constant in Duty, and keep closest to God in Prayer, which God never appointed in Vain, but as a means, and a very choice means to fetch in Grace, and help against the World, the Flesh and the Devil. But I think it is impossible for those Christians to have pure Hearts, or good quiet Consciences, who live in the neglect of daily Prayer. We shall find our selves *strong in the Lord*, and *the power of his Might*, or his Almighty Power engaged for us, when we give God his due in Prayer, and then our Lusts will be weak. But when we neglect prayer, we are weak, our strength is gone, our support and our props drawn from under us, and nothing left to bear us up, and keep us from falling. It is Gods usual course, when People for a long time leave God in not Praying or Reading, &c. and doing

the

the good they shall do in Religion, not o
ly to withhold his further Grace, b
to withdraw the present measure, and le
them first to Temptations, that they m
awaken them, and if they amend no
then to fall under them, doing those Wi
ednesses and Abominations, which shall
bitterness to them in the latter end. Wh
Sin, or the love to your Lusts work o
Prayer; then you may Sin on in a cou
of Sinning, until you be hardned in Si
and past Feeling or Remorse for Sin.
if you hold on in Prayer, which should
a mighty Encouragement unto you, y
will weaken Sin, even strong Lusts, and
length get the Mastery. For Prayer
either work out Sin, or Sin will work
Prayer.

First *Use*, for Confutation of all D
ctrines *forbidding to Marry*, which
Apostle is so far from owning, as
Doctrine of the Gospel, and of J
Christ, that he Censures it as the *Doc*
of Devils; 1 *Tim.* 4. 3. such as the D
those unclean Spirits perswade Men i
And surely there cannot be a more effe
al course taken to promote Fornica
and all Uncleanness in the World, t
by denying Men the remedy of Gods p
viding, even the lawful use of the

man. All such Prohibitions, whatsoever specious pretences they may carry along with them of Spirituality, and freedom from the Entanglements and Cares of the World, are of Malignant Influence to Religion. The great Apostacy and Defection from the Faith, was usher'd in by the Reception of this and the other Doctines, as St. *Paul* to *Timothy*, 1 *Tim.* 4. Propheſied. It began in the Councel of *Ancyra*, *Anno Dom.* 308. It was ordained that Deacons who at the time of their Ordination, did protest that they had not the Gift of Continency, might Marry, and remain in their Ministry; but those who professed Continency in the time of their Ordination, if they Marryed, should be removed from their Ministry. This Constitution was blameable, because those that had the Gift at their Ordination, might not have it continue with them all their Lives, or at least were not sure of it. In the General Councel of *Nice*, *Anno Dom.* 330. or as others, 333, several were of Opinion that Bishops, Elders and Deacons, who were Marryed before their Ordination, should in time to come abstain from the Company of their Wives: Which shewed that the Cœlibacy of the Clergy was too much in repute, though the Councel rejected the

Motion, and were perſwaded to leav
Marriage as indifferent to every Mans Li
berty, according to the Reaſons of *Pap*
nutinus: Firſt, That Marriage was Ho
nourable, and the Cohabitation of a Ma
with his Marryed Wife, Chaſtity. Se
cond Argument, That Cœlibacy was a diffi
cult thing to be performed, and would
open a door to unchaſt living: And certai
ly there he was in the right, as after Ag
made it appear true in the event. Th
Councel of *Carthage*, Cent. *4th.* recom
mended Continency, with Abſtinence fro
Matrimonial Society: *Siricius* Biſhop
Rome, at the end of the *4th.* Century, j
joyned Cœlibacy to the Clergy; but oth
Biſhops Repealed it. Particular Counc
Eſtabliſhed it within their Territories,
the firſt Councel of *Toledo*, Cent.
Councel of *Tours*, Cent. *6th.* and the
Councel of *Matiſcon*, and the *8th.* Co
cel of *Toledo*, in the year 671. Whe
Marriage was utterly forbidden Biſh
and Prieſts; and places of Scripture
ſerably wreſted to confirm it, as *Col.*
3th. Mortifie your Members which are o
Earth, *&c.* Wretched ignorance, t
counted Marriage to be Uncleanneſs,
a Member of the body of Sin; which
Apoſtle commandeth to mortifie.

Sub-deacons that pleaded against it, were in a most severe manner interdicted from the company of their Wives, else to be thrust into a Monastery, to suffer penance to the last period of their Lives. The Councel of *Mantua*, under Pope *Alexander* the Second, established it in the Churches of the *West*, which had received the Popes Supremacy long before. Since which time it hath been continued unalterably by the following Popes.

The 4*th*. Century, furnisheth us with instances how much the Monastick and Nunnish life grew into request. *Peingii Laodicenus* married a young Woman, and the first Night after her Marriage, perswaded her to prefer Virginal Chastity before the Marryed life. *Æas* also, who marryed a young Wife, procreated three Children with her, and in the end left her, and entered into a Monastery, forgetting his Matrimonial Covenant. And *Paula*'s building of four Religious Houses at *Bethlehem* of *Judea*: One whereof, the Monks, *Jerom* governed, and *Paula* the other three, being Nunneries for holy Virgins. In process of time, Kings and Queens entered into them, as *Theodosius* Emperour of the East, Cent. 8. resigning the Empire; and the Emperour *Charles* 5*th*. of latter years,

and *Lotharius* the Emperour, Son to *Ludovicus Pius* of the *French* Race, with some Kings of the *Gothes* in *Italy*.

The Ancient Church also was too severe against second Marriages, even some of the Fathers. *Tertullian* fell into this Error, as his Book *de Monogamia*: *Cyprian* also, and *Hierom*, with *Minutius Fœlix* did inveigh against second Marriage with too much bitterness and severity, violently pressing many places of Scripture to serve the cause. And *Athenagoras* in his Apology for the Christians, *p.* 37. runs to a great height: *Among us, every Man remains either as he was born, or engages himself in one only Marriage. For as for second Marriages, they are but a more plausible and decorous kind of Adultery.* *Minutius Fœlix*, We willingly contain our selves within the Bond of single Marriage, and either know but one Woman, or none. The Ancient Canons, as *Zonaras* tells us, in *Can.* 7. *Concil. Neocæs.* suspended such persons from the Communion for a whole year: And the Council of *Laodicea*, *Can.* 1. though it determine not the time, yet it requires that they should spend some small time at least in Penance, in Fasting and Prayer, before they be received to the Communion: And by the Canons called Apostoli-

cal

cal, *Can.* 17. ſuch an one was rendered by his ſecond Marriage, incapable of any degree in the Miniſtry; which ſeem to be much more genuine proper Senſe of the Canons, than of Marriage to another Wife upon Divorce of the former, which had Allowance in ſome places from the Laws of the People: *Clemens Alexandrinus* was more moderate in the Caſe, *Stromat. Lib.* 3. *p.* 428. *We admire the Gravity and Stayedneſs of thoſe who content themſelves with a ſingle Marriage; but yet ſay withal, that Compaſſion ought to be had of others, and that of the Apoſtle, is to take place in ſecond Marriages; If they* cannot contain, *they ſhould* Marry: *For it is better to Marry than to burn.*

This Condemning of firſt or ſecond Marriage, hath been of Ill-Conſequence to the Church of God. *Gregory* the firſt called *Magnus*, made a Conſtitution, forbidding the Marriage of Prieſts, but in his time was forced to Abrogate it, becauſe it was not only the occaſion of Uncleanneſs, but alſo of ſecret Murthers of Innocent Babes: Inſomuch, that I have read, that upon emptying of a pond near the Religious Houſes, there were found abundance of Infants Bones in it. Whereas the Apoſtle ſaid, *it was better to Marry than*

to burn, Pope *Gregory* was forced to say; It was better to Marry than to Murther. Another Evil besides, was the taking Concubines instead of Wives, and so Whoredom instead of Marriage, as the first Councel of *Toledo*; where they made first Canons for the Prohibition of Marriage to some persons, and then reckon'd it a Vertue to content themselves with one Concubine, or at least tolerate in admitting such persons to the Communion. Instead of Marriage, also Adultery, as Pope *John* the 13*th*, who was killed in the very Act of Adultery by the Husband of the Woman whom he defiled. And it is a common saying of the Romish Priests, *That their Children warm themselves by other Folks Fires.*

The Vows of perpetual Chastity or Continence, have occasioned other harm than that of Secret Whoredoms and Murthers: even *Marcion* the Heretick had vowed Chastity, but afterward polluted himself with Whoredom, and was cast out of the Church, and coming to *Rome*, and being denyed the fellowship of the Church, he fell to *Cerdon*, and Augmented his Errour of a Supream *Invisible God*: Secondly, a *Visible God*, Creator of all things: Thirdly, the *Devil* as a *mid-thing* between

the

the Visible and Invisible God. This Heresie spread it self in *Italy*, *Egypt*, *Palestina*, *Arabia*, *Syria*, *Cyprus*, *Thebaida*, *Persia*, and many other places. They denyed also the Resurrection. *Marcion* called justly by *Tertullian*, *Primogenitus Diaboli*, the first-born of the Devil.

Now by way of Tryal and *Examination*, whether you have attained to this *Purity of Heart*, and Mortification of Lust. First, Mortification must be laid at *the Root of the Tree*, a deadly Wound be given Sin at the Heart. It is not enough to Lop off some of the Branches, to cut off some of the outward Acts of Sin, for these will grow again in time. To cleanse the Streams will be to little purpose, if the Fountain be left unscowred, that will send forth such foul waters again, as shall make all Mire and Dirt. Thus the Heart must be purged and cleansed from filthiness, else the Life will be polluted and unclean. The labour at the Pump of the Ship in casting the Waters out, will signifie little, while they neglect to stop the Leak: The Heart lets in all these Evils which defile the Man: Therefore the Heart must be rectifyed, and the abundance of wickedness stopped and suppressed there.

First *Rule* to know when the Heart is

purged and purified, is, when the *Will is reſolved* for Purity againſt all the Temptations to the contrary, and that with a ſerious and deliberate, fixed and ſettled purpoſe and reſolution. Suddain Purpoſes, as they are taken up without conſideration of the difficulties they ſhall meet with, ſo they fail in time of Trial and Temptation; but when all the hinderances are weighed, and all the allurements of the Fleſh, and a Man finds himſelf armed with a Chriſtian Courage, and *ſtrong in the Lord and the power of his might*, what hardſhip and difficulty ſoever there be in this maſtery of his Luſts; (for the words *mortifying* and *crucifying the Fleſh with Affections and Luſts*, import that there is a great deal of pain and miſery in the Duty, much of Self-denial in this Purification of the Heart) then ſuch a Purpoſe, ſuch a Reſolution as this, is like to carry it; for *Voluntas domina membrorum*, the Will commands the outward Man; and if the Will be fortified and fully bent againſt Whoredoms, Adulteries, and alſo other acts of Luſt, againſt corrupt Communication, lewd Company, laſcivious Songs, *&c.* the man is like to be and act accordingly: for Men do not uſe to be forced to theſe groſſer ſins againſt their Wills, though I deny not but

that

that corruption is working in the Saints, and ſtirring them up through the inſtigations of Satan to the doing the evil which they would not do, and hindering them from doing the good which they ſhould and would do, in the Combate between the Fleſh and the Spirit, as *Rom.* 7. 14. Where, *I am carnal*, or corrupt, *ſold under ſin*, ſaith the Apoſtle; that is, a Slave to Satan, under the bondage of corruption naturally, *led captive* by the Devil at his pleaſure, and *by our own Luſts*, 2 Tim. 2. 26. *The evil which I would not, that do I: Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me*, Rom. 7. 19, 20, 21. In actual ſins commonly at leaſt and ordinarily, God doth not uſe to charge any more of ſin upon us than there was of the Will in the deed, even ſo much evil was there in it; yet here we muſt diſtinguiſh between ſuch ſins as were voluntary at firſt, and afterwards Perſons may be given up unto them and ſin involuntarily, and be but a ſpiritual Curſe and Judgment from the Lord upon them; or when there is ſome other ſin which is voluntary and allowed of, ſinning that ſin knowingly and wilfully, Perſons may juſtly be puniſhed with ſome other ſin involuntarily and yet culpably.

Next, when there is a real *Hatred and Enmity* between us and our Lusts. As,

1. When there is an *effectual resistance* of the Temptations to this sin, such a resistence as prevails against the Temptations from without, and our own Lusts, and overcometh and escapeth the pollutions which are in the World through Lust.

2. When a Christian *holds out Praying* against his Lusts, and that with a real and unfeigned desire to be preserved from the evil of them, and useth all holy means and Ordinances of God in Faith, and dependance upon God for this preserving Grace. There is never a Prayer, hearty Prayer, but it gives a wound to the Flesh and our Lusts, a mortifying blow.

3. When there is *a Zeal* against this sin in one kind as well as in another, and that not out of an hypocritical pretence to seem holy and more pure than others, but out of a sense of the evil, and a concern for the Honour of God and our Religion. There is much of Anger and Indignation in Zeal, and that argues somewhat to offend and displease, which we may apply to the Lusts of Men; we really hate and dislike this sin when we are truly Zealous against it. We are commanded in the first of *Tim.* 5. 22. *Partake not of other mens sins:*

sins: keep thy self pure. Every filthy speech, lewd Story, or unlawful Deed, and Act of Lust of others, which pleaseth you and delighteth you; so that you dislike it not, and shew not your dislike of it by leaving the Company, or shaking your head, or reproving and admonishing the Offenders, brings a guilt upon you: So that if you would be pure, you must not partake of other mens sins.

The Third Rule for Trial of this Purity, by the *spiritual sight and sense* of this Sin. A Man that hath been used to live in a bad, foggy, unwholsome Air, he discerneth not, feeleth not any thing noisom or offensive in it; it is all one to him as it were pure Air. Thus is it with one that hath an Heart habitually filthy and unclean, evil lustings are not evil to him or in his Account, they do not afflict him or offend him, he seeth no such hurt in them, but that if he forbear the grosser acts he may be a pure Saint; and so they settle themselves, and lodge in the Heart quietly and without molestation: But a Christian, that hath an habit of Purity in his heart, if at any time his Lusts do stir and are tempting, and continue for a time (and it is but for a time only) thus soliciting him, they are as

as a Disease, grievous to one that useth to enjoy his Health; he is in pain and misery as one that hath a bone out of joynt; they are as a wound to his Spirit, as an heavy burthen; the Man is restless and uneasie, and cannot be satisfied until he get rid of these unclean Spirits, and recover his former purity again.

As for our own sins, so for the *sins of the Nation*, to bewail them and lay them to heart, as it is a great help to the Mortification of Lust, so is it an infallible sign (being conjoyned with the former) that our heart is purified, and the love to this sin mortified. In the 2*d* Ep. to *Pet.* 2. ch. 7. and 8. Verses, you will find *Righteous Lot vexed with the filthy conversation of the wicked*; and again its said, *in seeing and hearing, that he vexed his righteous Soul from day to day with their unlawful deeds:* And so *Jer.* 9. and 2. *Oh that I had in the wilderness a lodging place, that I might leave my People, and go from them, for they be all Adulterers.* Jer. 23. 9, 10. *Mine heart within me is broken,* &c. *for the Land is full of Adulterers.* Psal. 119. 136. *Rivers of waters run down mine eyes, because men keep not thy Law:* And as *David* wept for his own sin in this kind, his Adultery; so no doubt but it fetched tears from him, to bewail the sins of others

others againſt the ſeventh Commandment as well as the reſt: 158. v. *I beheld the Tranſgreſſors and was grieved, becauſe they kept not thy Word.* Where the Godly have offended moſt, when they are recovered they uſe to repent moſt, and to grieve moſt for ſins of that kind, to manifeſt the truth of their Repentance; and grieving alſo for the fearful Judgments that this Sin muſt needs bring down upon this Nation. Oh but to what a paſs is this Nation come! That inſtead of grieving at the ſcandalous guilt, and trembling at the fearful Judgments that theſe Abominations have denounced againſt them in the Word of God, are ſo far hardened as to make it matter of Sport and Paſtime, their laughter and merriment with the Adultery, and the lewd Women of Great Perſons. How many abuſive Jeſts are there upon the blameleſs Husband of the Adultereſs, to ſhame him! It would not be ſerious enough to mention them, nor the Name which is commonly given him. He that would not partake of the Judgments of God, and the Plagues Temporal, Spiritual and Eternal, when he comes to take Vengeance on the Nation for this Sin, and other our Sins, which without a further Reformation, are not like to go unpuniſhed, muſt be in the number of thoſe that mourn in *Zion*, for *all theſe abominations*. Oh how provoking a thing is it to *make a mock of Sin!*

This is one great ſtep towards committing of the Sin, to have pleaſure in it when acted by others. And no wonder if this Sin break forth in their Hearts and their Lives, who are ſuch friends to it in the Diſcourſe, and who are ſo much taken with it in the *Story*, will be much more pleaſed in the *acting* of it, and ſhow plainly enough that they have not mortified their Uncleanneſs of Heart, not the ſweet, not the pleaſure of the Sin. Conſi-

der

der the inhumanity of this practice that makes it Diverſion, Recreation, to toſs about the ſins of others, from one to the other, until they go round the Pariſh, and afford jocular Entertainment to all that hear and know the Offenders. If a Man fell into a Pit, and lamed, or wounded, or grievouſly hurt himſelf, ſo as by that fall to bring his life into great and apparent Danger, were not that Man to be pitied, rather than laughed or ſcoffed at? and thus it is with the Adulterous Perſons, they fall into a pit and ſnare of the Devils, and of the Fleſh; they wound their ſouls moſt ſorely and deſperately, and bring themſelves into ſuch danger of eternal Death and Damnation, as that but very few eſcape; and are not ſuch Perſons Objects of pity? And ſhould we not be compaſſionately concerned for them, if we have any ſenſe of that ſad and wretched caſe they are in? Not as many, laugh at their Calamity, and mock at their Miſery, which is moſt barbarous. You that can weep at the Death of a Friend, and are afflicted in any great Affliction that befalls them, what, can't you ſhed a tear for their Eternal Condition, and the Evil which this Sin expoſeth them unto?

The laſt Mark for Diſcovery of this Purity, is from the *Conſtancy* of it. Sin may be held in for a while by common Reſtraining Grace; and ſo the outward Acts be forborn, until the Violence of Temptation comes to try and aſſault their Chaſtity; and then it cannot hold it out without an inward Principle of Grace, and an Heart ſet againſt the Sin with Reſolution. If your Purity and Chaſtity hold in the heat of Summer, as well as in the cold of Winter; when temptation is preſent, and you have opportunities of ſin, as well as when there are none of theſe nigh you to importune you: If the manner and courſe of your Life be chaſt, if it

be

be common, customary, without any relapses into your old sins and Acts of Whoredom, or the like, for one such Act calls all your Repentance into question, and may set you again into your old courses, and unmortifie all your Mortification, especially if it proceed to a second and a third.

Use. Hence we learn how sadly *Christianity* in the *practice* is degenerated from the *Precept*; how much our Lusts have defiled the pure and undefiled Religion. Where shall we find the Purity and Chastity of a Christian? The Church of *Rome* that boasts her self to be the Mother of all Churches, or the Metropolis of *Christendom*, she is become the *Mother of Harlots* in a literal sence; as *Rev.* 17. 5. And as to their Doctrine, corrupted too, *forbidding to marry*, and allowing *Fornication* before it: And that they may not want provision for their Lust, several of the Popes have not only given an open Toleration of *Brothel-houses*, but received Salaries from them. And though the late Puritan Pope, as they called him, excell'd his Ancestors, and would not suffer them in his Territories, yet they removed but a little further, and set up their Brothel-houses in the very next Principality.

As to our own Nation, that goeth under the Name of Reformed, but hath as much and more need of a Reformation now in this particular, than ever in the Times of Popery: We read of one or two of the *Romish* Kings that kept their Women, or rather some particular Person for this ill use, but it was in corners and by stealth: but hath not our late King of the Reformation out-done all that were before him in the number and multitude of his Women, and their open-fac'd Boldness and Impudency. So that it hath had too great an encouragement from the Examples of Great Persons, and grown into Fashion at Court, *Regis ad exemplum.*

As

As to our National City, may we not take up the Lamentation of the Prophet, *How is the Faithful City become an Harlot!* Isa. 1. 21. God was known in her in the Infancy of our Reformation, and she was a Praise among the Nations for their true Faith and Fear of God: But ah! how shamefully hath she fallen from her first Love, and her loveliness in Gods sight, and become an abomination for her lewdness? Hath she not spread it far and wide? corrupted all the neghbouring Towns and Places? And if Innocency be any where to be found, it is in the remote corners of the land: commonly so far off or near as places are to her, so much the more or less corrupt are they in this particular.

And as to the Sacred Order, it is to be feared (and never enough to be bewailed) that they also are infected with this Vice, and the very Fountains and Nurseries of Learning corrupted; that temptations and Opportunities of sinning abound even among them, which together with their youthful Lusts are powerful, and almost irresistible inducements to sin. To conclude, all Orders and Degrees, high and low, rich and poor, Magistracy, Ministry, and People, have declared their Sin as *Sodom*, and have great need to declare and manifest their Repentance as clear and as publick as their Sin.

Next come we to an *Use* of *Exhortation*: Be we entreated and perswaded then to *mortifie and reform* our corruptions in this kind; for surely by what hath been said, you must needs be convinced that there is great need of a Reformation herein. And to begin first with the Magistracy, we cannot but own it a wonderful Blessing from Heaven, that we have such a Prince, over whom (as it hath been the common Observation) Wine and Women have no Power: Both King and Queen unspotted in this particular,

ticular, and moſt exemplary. And ſince great numbers and multitudes have followed the Vices of Princes, why ſhould they not be followed in Vertue, but walk as it were in a path by themſelves, ſingle and alone.

Beſides, It were to be wiſhed, that ſuch Laws were made as might ſeverely puniſh *Adultery*, and other Perſons that are infamous for their lewdneſs, or that life were put into ſuch Laws as are already made, and that the Magiſtrate would ſee to the due Execution of them; and be very active and zealous to ſuppreſs all ſuch Publick Houſes as are notorious upon this Account, or to reform them, if it can be done without it, elſe to put them down. Alas! Whoredom and Adultery are bare-faced, as it were in contempt or defiance of the Laws both of God and Man; and Perſons that have been found faulty, and that are pointed at as they go along in the Streets, walking to pick up ſome of their Comrades and Aſſociates; ſuch as theſe brazen-fac'd it out, and there is none, or ſcarce any to diſcountenance them, or a terrour to ſuch evil-doers.

And as to the Miniſtry, it is very neceſſary that ſuch ſhould fall under the Laſh of Diſcipline, and ſuch as are known to live in Whoredom or Adultery, how great ſoever they be, (Kings and Princes not excepted) that they be barred the Holy Communion, according to the Cannons of our Church, which ſtrictly forbid it: And 1 Ep. *Cor.* 5. 11. *I have written unto you not to keep Company, if any man that is called a Brother be a Fornicator,* &c. *with ſuch an one, no not to eat*: and in 2 *Cor.* 6. 14. *For what Fellowſhip hath Righteouſneſs with unrighteouſneſs? and what Communion hath Light with Darkneſs?* Verſe 17. *Wherefore come out from among them, and be ye ſeparate, and touch not the unclean thing, and I will receive you.*

In

In one of the Exhortations before the *Communion*; "If any of you be a Blaſphemer of God, and hinderer or ſlanderer of his Word, an Adulterer, *&c.* "Repent you of your Sins, or come not to that Holy Table.

Canon 109. of our Church: *If any offend their Brethren either by Adultery, Whoredom, Inceſt, or Drunkenneſs, or by Swearing, Ribaldry* (a kind of Baudy Speech) *or any other Uncleanneſs or Wickedneſs of Life, the Church-Wardens ſhall faithfully preſent all and every of the ſaid Offenders, to the intent, that they and every of them may be puniſhed by the Severity of the Laws, according to their Deſerts: And ſuch Notorious Offenders ſhall not be admitted to the Holy Communion, until they be Reformed.* Amongſt all the Sins that were puniſhed in the Ancient Church, *Adultery* was one of the chief; whoever was Convicted of it, was immediately caſt out of the Church, and diſowned as a rotten Member. In thoſe firſt times, the puniſhment of Adultery was very great, perpetual Penance all a Mans Life, and ſcarce being admitted into the Communion at the very hour of Death; till Pope *Zephyrinus* about the year 216. conſidering the great Inconveniences of ſo much Severity, Perſons hereby being oft driven into Deſpair, and others diſcouraged from coming over to the Chriſtian Faith, ordered that Penance in this caſe ſhould be limited to a ſhorter time, which being ended, ſuch perſons might be received again into the Boſom of the Church. This Decree was oppoſed by the *African* Churches, as an Innovation. By the *Ancyran* Councel, *Anno* 315. it was Decreed, that whoever was Guilty of Adultery, ſhould be puniſh'd with ſeven years Penance for the firſt fault; and if he fell afterwards into the ſame Sin again, he was not to be taken into Communion, no not at the hour of Death, *Can.* 7. *p.* 13. In the Synod of *Illiberis*: The ſame puniſhment in *Can.* 12. they

they inflicted upon Bawds, and ſuch perſons as for gain proſtituted the Bodies of their Children, by ſelling them, (or themſelves rather, of whom their Children were a part) to Luſt and Ruine. *Gregory* Biſhop of *Nyſſa*, treating about the ſame Affairs, appoints Fornication to be puniſhed with no leſs than nine years Penance, and Suſpenſion from the Sacrament; and Adultery and all other Species of Uncleanneſs, with double that time; though allowing a Liberty to the Spiritual Guide, to Contract this time as the Circumſtances of the Caſe or Perſon might require: And St. *Baſil* the Great (his Brother) ſets Adultery at 15. Fornication at 7 years Penance. The Cenſures of the Church did much vary according to time and place in this particular, yet the mildeſt of them ſhewed how deteſtable all filthineſs and impurity whatſoever, was to thoſe firſt Ages of the Church, and how much the looſneſs of the latter Ages, hath receded *from the Primitive* ſtrictneſs in Diſcipline. Indeed in *Geneva*, there is yet ſome Severity ſhewed, puniſhing Fornication the firſt time with ſome days (9 days to the beſt of my Remembrance) Impriſonment, the ſecond time with one years Baniſhment, the third time if they Relapſe with Death. It is well known (as Biſhop *Taylor* ſays,) that the Civil Laws in the Primitive Church, puniſhed Adultery with Death, the Husband killing the Wife in the Act with Allowance from the Law. I need not mention that Heathen Prince, as puniſhed Adultery with the putting out both the eyes of the Offenders, and his Son being caught in the Crime, he put out one of his own eyes, and one of his Sons eyes, to ſatisfie the Law. To mention but one inſtance more of this kind, becauſe of Civil, and not Eccleſiaſtical Relation. The Emperour *Aurelian* having found one of his Souldiers to have committed Adultery with his Hoſteſs, in his Exerciſe of *Military Diſcipline* he com-

commanded, that having bowed down the Heads of two Trees growing nigh together, the Souldiers legs ſhould be tyed thereto, which being ſuddenly let go, he was torn in two parts, the one hanging by the one Tree, the other by the other. Some of the Britiſh Creatures may teach us Diſcipline, and Storks (a ſort of chaſt Birds) which are accuſtomed to beat thoſe Storks out of their Number, that having a Mate, joyn themſelves unto another: And ſhall not we Chriſtians ſeparate them from our Communion, who defile other Mens Wives? And ſome keeping company with them openly, and leaving their own Wives and Husbands for the Adulterous Lover: Others keeping their Whores under their Wives Noſe. Is there no remedy from the Civil nor Eccleſiaſtick Cenſures againſt this lewdneſs? Or is there a lukewarmneſs and indifferency among the Neighbourhood, as unconcerned, and not offended at their vile practices? Is there no Scandal in theſe things? Are they not a foul Spot and Reproach to that Church which ſuffers them within its Communion? Is there any *Quaker*, *Anabaptiſt*, and *Independent*, who doth not make the Lewdneſs and Debauchery of ſome Conformiſts, the chief reaſon and ground of his Separation? Why are our Cenſurers (ſaith Biſhop *Tailor*, Epiſtle before *Lib. of Proph.* in *Collect.* of *Diſc. Polem.* and *Moral*,) ſo zealous againſt thoſe we call [Schiſmaticks and] Heretick, and yet great Friends with Drunkards, Fornicators, *&c.* Let it be remembered, that the Apoſtle ſpeaks as freely againſt Communion with Fornicatours and all diſorders practical, as againſt Communion with Hereticks, in 1 *Cor.* 5. 11. I am as certain that a Drunkard [or Fornicator] is as contrary to God, and lives as contrary to the Laws of Chriſtianity, as an Heretick; and I am ſure I know what theſe are, but I am not ſure ſuch a Perſwaſion is Hereſie or Schiſm, *&c.*

and

and therefore the former are fit Objects for a pious Zeal to conteſt againſt.

It were to be wiſhed alſo, that Parents and Family Governours would do their parts, and ſuffer it not in their Children or Servants to do ſo wickedly: Though they cannot purifie and ſanctifie, or work Grace in the hearts of thoſe committed to their care, yet they may check the firſt Motions to ſuch evil courſes, and by their Authority rebuke them ſharply, and reſtrain them from ſuch lewd Places and Perſons, Books, Ballads, Plays, Songs, and the like, as have any natural tendency to corrupt them, and thoſe that are hardned in ſuch Practices, and incorrigible, they may ſend them going if Servants, and get better in their rooms; and if Children, not to ſatisfie themſelves in ſuch a faint Reproof as *Eli* gave his Sons, 1 *Sam.* 2. 22, 23, 24. *Eli being very old, heard what his Sons did unto all Iſrael, and how they lay with the women that Aſſembled at the door of the Tabernacle of the Congregation, and he ſaid unto them, Why do ye ſuch things? for I hear of your evil doings by all this People: Nay, my Sons, for it is no good report that I hear, ye make the Lords People to tranſgreſs:* In the Third *Chap.* and the 13 verſ. *I have told him,* ſaith the Lord, *that I will judge his* (that is *Eli's*) *houſe, for the Iniquity which he knoweth, becauſe his Sons made themſelves vile, and he reſtrained them not.* Therefore the Lord expects that Parents ſhould uſe their Authority, and reſtrain their Children from filthy Speeches, *&c.* when young by Correction, afterwards by Rebuke, and a Senſe of their Diſpleaſure at their evil ways, and all other good Means which can be uſed: And that every good Chriſtian ſhould ſhew his Zeal againſt this wickedneſs, frequently and powerfully reproving it, to diſcountenance the ſin, that it may be aſhamed and confounded, and carry it no longer

in

in Vogue and Al-a-mode. And to this end, O that all manner of Chriſtians would bewail the preſent guilt of the Nation, in a ſelf-abaſing, ſelf-condemning Humiliation, as the Lord calls for in *Jer.* 3. 13. *Onely acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the Lord thy God, and haſt ſcattered thy ways to the Strangers*, &c. In Building men uſe to lay the Foundation low, that ſo the Work may ſtand firm and ſure; and ſo muſt we lay our ſelves low before that Majeſty which is of purer Eyes than to behold Iniquity, that our Reformation-work may hold it, when a ſound Humiliation lays the foundation for it; that we remembring our way and our doings which have not been good, and loathing our ſinfull and polluted ſelves for all our abominations, our ſins of this kind may not be had in remembrance againſt us, as the ſins of *Manaſſeh* and the *Jews* were in the days of *Joſiah*, 2 *King.* 23. 26, 27. even to a *decreee* to *remove Judah into Captivity*. Though we enjoy as it were another *Joſiah* in our days, yet how deep in guilt the preceding Princes were, you cannot be ignorant: And the Judgments of God declaring againſt this ſin, you may diſcern, *Amos* 4. 11. *I have overthrown ſome of you as God overthrew Sodom and Gomorrha:* While our ſin was as *Sodom*, and we burned in our Luſts towards one another, no wonder if our Puniſhment was as *Sodom* upon the great City of the Nation. Was not that place, *Iſa.* 1. 10. *Hear the Word of the Lord, ye Rulers of Sodom, and—— ye people of Gomorrha*, applicable unto us, when our Luſts had ſo prodigiouſly encreaſed beyond what was ever known before?

And laſt of all, O that the few *living Names*, as in the Church of *Sardis*, Rev. 3. 4. which *have not defiled their Garments*; or as *Rev.* 14. 4. which *are not defiled with Women*; and thoſe from whom the *Lord hath taken away their filthy Garments*, (as is ſaid of

of *Joſhua* the *High-Prieſt*, Zech. 3, 4.) would inter cede for a ſinful and polluted Nation, as in *Ezek.* 36. 25. the Promiſe runs, *I will ſprinkle you with clean water, and ye ſhall be clean: from all your filthineſs will I cleanſe you*, v. 29. *I will alſo ſave you from all your uncleanneſs*: v. 31. *Then ſhall ye remember your own evil ways*, &c. *and ſhall loath your ſelves*, &c. For his *Names ſake* that he would do it; as in the 22. *v. I do not this for your ſakes, O houſe of Iſrael, but for mine Holy Names ſake*; and for his dear Sons ſake: *Tit.* 2. 14. *who gave himſelf for us, to redeem us from* this and all other *iniquity, and purifie us unto himſelf as a peculiar People, zealous of good works.*

A Prayer.

"O Moſt Holy Lord God, the Heavens are not "clean in thy ſight, and the pureſt Seraphims "veil their Faces before the tranſcendent Purity and "Splendor of thy Glory; how much more may I "ſinful Creature, polluted and unclean, be aſhamed "and bluſh to lift up my eyes unto thee, who canſt "not behold evil, nor look upon Iniquity, nor ſuf- "fer any but the Pure in Heart in thy Sight and "Preſence. Not only my Nature is exceeding vile "and corrupt, and prone to evil, but I have offend- "ed the pure Eyes of thy Majeſty by the naughti- "neſs of my Heart, in a multitude of filthy Imagi- "nations, and evil luſtings, (*and as Guilty or not "Guilty, put in or leave out the following words,*) "corrupt communication, actual pollutions and un- "cleanneſs, multiplied Whoredoms and Adulteries; "and it is in my Nature yet to ſin againſt thee, "and to work all Uncleanneſs with greedineſs, ad- "ding ſin unto ſin, until I have filled up the mea- "ſure of mine Iniquity in an utter hardneſs and im- "penitency of Heart: But as there is in me a Foun-

"tain

"tain of Iniquity, ſending forth evil Thoughts, For-
"nication and Adulteries, if thy Grace be not ever
"preſent to reſtrain and prevent it: So thou haſt
"opened a Fountain for Sin and Uncleanneſs, the
"Blood of Jeſus Chriſt which cleanſeth from all un-
"righteouſneſs: Look upon me in him with diſtin-
"guiſhing mercies, waſh me thoroughly from my
"wickedneſs, and cleanſe me from my Sin. Make
"me clean, O God, purging out every corruption.
"It is thy work to ſanctifie and purifie the Heart,
"and to reſcue it from the World, the Fleſh, and
"the Devil, to thy Self, and thy Service. By the
"mighty Power of thy Grace enable me to do Vio-
"lence to my corrupt Nature, to crucifie the Fleſh
"with the Affections and Luſts thereof, to reject it's
"motions, reſiſt its temptations, and remembring my
"ways and my doings which have not been good, to
"loath my ſelf for all mine Iniquities and Abomina-
"tions: And Lord grant, that I may never betray my
"Soul to ſin by Gluttonny or Drunkenneſs, Eaſe and
"Idleneſs, ſpiritual Pride, or any lewd Company; but
"that I may ever eſcape the Pollutions which are in
"the World through Luſt; and Soul and Body be
"preſerved chaſt and pure, to be undefiled Mem-
"bers of Chriſts Body, and Temples fit for the Ho-
"ly Spirit to dwell in: And finally by thy Mercy
"that I may attain that Inheritance which is in-
"corruptible, undefiled, reſerved in Heaven for me,
"through the Merits and Mediation of thy Son our
"Saviour Jeſus Chriſt, *Amen.*

FINIS.